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SECOND COPPER INSCRIPTION OF MAHĀSIVAGUPTA BĀLĀRJUNA OF MAHĀKOSALA

BY PANDIT L. P. PANDEYA SHARMA

PRIOR to 1935, scholars had no knowledge of the existence of any document issued by Mahās'ivagupta Bālārjuna, son of Harṣagupta, ruler of Southern Kosala, apparently Mahākoṣala. No doubt, the long stone inscription, known as the Lakshman temple inscription of the reign of Mahāśivagupta[1], set up by his mother Vāsaṭāṭā, daughter of King Sūryavarman of Magadhādhipati family of Varmans, and recorded in the beautiful *Kuṭila* type of Nāgarī script, was recovered in 1906, as stated by the late Rai Bahadur Dr. Hīrālal[2] from the debris of the *Maṇḍapa* of the Lakshman temple, a superb brick structure of the seventh century A.D. at Sirpur (old S'ripura), once a big city and now a small collection of huts on the Mahānadi in the present Raipur District of the Central Provinces.

The Lakshman temple stone slab inscription is not dated. It mentions.

(i) Chandragupta

1. Raipur District Gazetteer Vol. A. by A.E. Nelson I.C.S. (1909).
2. Ep. Ind. Vol. XI. No. 19, p. 184 foot-note.

(ii) Harṣagupta (son of No. i).

(iii) Mahāśivagupta Bālārjuna (son of No. ii), and his brother Raṇa Kesarin.

This inscription was recorded when king Harṣagupta had died and his son Mahāśivagupta Bālārjuna was on the throne.

A second stone inscription found at Sirpur which is also in the *Kuṭila* Nāgarī script, gives the genealogy of Mahāśivagupta Bālārjuna, as follows :—

Udayana [born in *Śaśadhara* (moon) family].
|
Indrabala
|
Nannadeva
|
Chandragupta — Tīvaradeva
|
Harṣagupta
|
S'ivagupta (Mahāśivagupta Bālārjuna).

To quote the original verses :—

चन्द्रगुप्तो भुवो गोप्ता तस्यजज्ञे सुतोत्तमः । ततः श्रीहर्षगुप्तोऽभूज्जगत्हर्षनिबन्धनम् ॥
तस्याऽजनिष्टेष्टरणः शिवगुप्तो महीपतिः । धनुर्विज्ञानमुख्यो यः ख्यातो बालार्जुनाख्यया ॥

Candraguptō bhuvō gōptā tasya jañyē sutōttamaḥ ।
Tataḥ Śrī Harṣagupto-bhūjjagat-harṣa-nibandhanaṃ ॥
Tasyā-janiṣṭeṣṭarṇaḥ Śivagupto mahīpatiḥi ।
Dhanur-vijñānamukhyō yaḥ khyātō Bālārjunākhyayā ॥

(*M. K. H. Society's Papers. Vol. II. page 16*).

Two copper charters of Mahāśiva Tīvaradeva discovered at Rājim and Balōdā in the Raipur district of the C.P. are recorded in the box-headed script. Both these charters were issued from Śrīpura, (present day Sirpur village) where the brick temple, called the Lakshman temple still stands.

Tīvaradeva is mentioned as the son of Nannadeva (who was the son of Indrabala) in these two charters. He was, therfore, a brother of Candragupta, whose father was Nannadeva.

It was a puzzle why the same line of kings used two kinds of script in their eulogies.—

(i) Box-headed script (on copper) and (ii) *Kuṭila* Nāgarī script (on stone slabs) within such a short time *i.e.* only within two generations.

This consideration came much in the way of scholars who wanted to assign approximate dates for Tīvaradeva and Mahāśivagupta Bālārjuna.

It was by the discovery in 1935 of the Mallar plates of Mahāśivagupta which are recorded in the box-headed script, and which I published in the Epigraphia Indica [3] that all doubts as to the simultaneous use of both kinds of script during the reign of Mahāśivagupta Bālārjuna, were removed.

The Mallar plates are not dated but the newly discovered Lodhiā plates of this ruler, on which the present paper is based, are dated in his fifty-seventh regnal year. This charter like the Mallar plates, is recorded in the box-headed script and the legend and device on the seals of both the documents are the same; the seals bearing a trident, *Nandi*, (Bull) and *Kamandalu* (water pot) are identical having the very same legend in *anuṣtup* metre. Thus, for over fifty years the use of the box-headed script, continued uninterruptedly during the time of Mahāśivagupta Bālarjuna, as the official or royal state script.

As stated elsewhere, the *Kuṭila* Nāgarī script is found used in the stone slab inscription giving genealogy of the family of Udayana upto S'ivagupta apparently Mahās'ivagupta Bālārjuna and also in in the Lakshman temple stone inscription set up by his own mother, Vāsaṭā, the dowager queen of king Harṣagupta.

It appears that the official script was box-headed as both the Mallār and Lodhiā plates show. Not a single stone inscription incised in the box-headed script has yet come to light in Mahākosala (Southern Kosala) or in the adjoining territories of the time of these kings.

No coins of any metal—gold, silver or copper—issued by Mahās'ivagupta or his fore-fathers have yet been discovered and it cannot be said with certainty as to what script was adopted by them for the legends on their coins.

---

3. Mallar plates of Mahās'ivagupta. Ep. Ind. XXIII. No. 18 Pp. 124-134.

It is a pity that from king Udayana to king Mahās'ivagupta of S'rīpura (Mahākosala) and from Mahābhavagupta I, who calls himself *Trikalingādhipati* to Janamejaya Yayātirāja (Mahās'iva) and Bhīmaratha (Mahābhavagupta III) of Vinītapura and Yayātinagara, no coins of any kind issued by any of them have yet been found in Chhattisgarh or Orissa, where they had held sway.

One point to be noted in these two copper charters is the absence of the title '*Trikalingādhipati*' for Mahās'ivagupta. It is therefore, certain that upto the fifty-seventh year of his reign the kingdom of '*Trikalinga*', had not been conquered by him. It was acquired probably by his son (about whom we have no knowledge) or some one else among his immediate successors.

The Mahākosala Historical Society's copper charter of Mahābhavagupta, which is recorded in the *Kuṭila* Nāgarī script of later date, contains the title[4], *Trikalingādhipati*' for him. This record does not give us the name of his father who must have been a Mahāśivagupta. King Janamejaya, who was a *Mahābhavagupta*, and must, therefore, have been the grandson of Mahābhavagupta of Māha Kosala Historical Society's copper charter (whose personal name is not yet known), published by me in Ephigraphia Indica[5], his son Yayātirāja—a Mahās'ivagupta and his grandson Bhīmaratha, all call themselves 'Lords of the Three Kalingas.'

The copper charters of Mahās'iva Tīvaradeva call him '*Sakala-kosalādhipa*' but not the lord of Trikalingas.

The Lodhiā plates will be dealt with in extenso by me in the Epigraphia Indica in due course.

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4. Proceedings of Oriental Conference held at Trivandrum, Pp. 892-897.
5. Ep. Ind. Vol. XXII Part III. Pp. 135-138.

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INDIAN ANTIQUARY. Vol. III. February. and Vol. XIV. January.

SOURCES OF INDIAN ART

By P. Shama Rao, B.A., B.L.

(Continued from Vol. XXXIV. No. 4 Page 202.)

Sōma—Like Agni with whom he is intimately connected, Sōma has many forms and many dwellings. Like Agni is not born on earth, and the form in which he first presents himself is a material one. Agni is the fire while Sōma is the plant, Sōma grows on mountains and can be found in the Himālyan highlands, for instance in Kāshmir. Sōma belongs to a family of milk weeds.

In the post-vēdic mythology he is identified with the Moon. Moon is said to be the reservoir of *amṛtha* or nector. During the bright-fortnight the gods drink from it and the Moon swells the more as they quaff. During the dark-fortnight the *pitṛs* drink from it and he famishes.

So Sōma worship occupies a prominent place in the Āryan religion. "Sōma is a well of sweetness in the midst of the sky; a golden drop hung up in the heavens; a bowl of *amritha*, nay, an ocean of the drink of the gods."

The hymn addressed to Sōma is a poetical gem of the purest water, which I cannot resist from quoting ;—

" Where there is eternal light in the world where the Sun is placed, in that immortal imperishable world, place me, O Sōma :

Where the Sun of Vaivasvat reigns as king, where the secret place of heaven is, where these mighty waters are, there make me immortal ;

Where life is free, in the third heaven of the heavens where the worlds are radiant, there make me immortal ;

Where wishes and desires are, where the bowl of the bright Sōma is, where there is food and rejoicing, there make me immortal ;

Where there is happiness and delight, where joy and pleasure reside, where the desires of our desire are attained, there make me immortal."

Parjanya—This is a personification of the cloud. He is also a storm-god. He is said to 'pour the seed on earth; it enters the plant and there becomes the germ.' He is invoked as a special guardian of the plants.

The Asvins—These are twins and are the brothers of the Sun and the Dawn. They are horse-men and workers of miracles. They are the physicians of gods and men, and are the rescuers from storms. They are the best men at weddings, protectors of love and conjugal life. Like their sister Uṣas, they are beautiful, gracious, bright, swift, immortal, young, though ancient. They are the earliest riders to arrive first at the morning sacrifice ahead of the Dawn, who is said to follow them immediately. Twilight is yoked to their chariot and they dispel darkness. They, therefore, represent the twilight hour which precedes the Dawn, luminous but not yet brilliant. Poets give them a team of grey asses for their chariot, just to express the 'pearl greyness' that precedes the Dawn.

Pūṣan—He is the pastoral and agricultural deity, and therefore a friend of man. He is the lord of cultivation and the guardian of cattle.

Aditi—She is habitually called the mother of the gods. She represents 'boundlessness in space, or time or generally freedom from bonds of any kind.' She is the sky; she is the intermediate region—*antarikṣa* or atmosphere. She is the father, mother and son. She is all the gods and the five tribes. 'She is whatever has been born or shall be born! She is, therefore, the universal, all embracing, all producing nature herself or Infinity.

According to Max Müller "she is invoked as the Beyond, that is the sublime fact beyond the earth, the sky, the Sun, and the Dawn. She is the earliest name invented to express the Infinite—not the Infinite as the result of a long process of abstract reasoning, but the visible Infinite—visible by the naked eyes, the endless expanse beyond the earth, beyond the clouds, beyond the sky...."

She has also a name, the distant East; and in one place she is called the face of Dawn, though she is beyond Dawn. "She is that silent aspect awakened in the human mind, the conception of the infinite, the immortal, the divine," according to Max Müller.

The Nāgās—These are the denizens of the under-world and have the human form upto the waist; and the rest of their bodies take a serpent shape. Their king is named variously as Ādiśēṣa, Vāsuki or Karkōtaka who has a thousand heads. His proto-types are the Vēdic serpent *Vritta*, the 'encompasser'. *Ahi* the 'confiner', and *Kuśna*, 'the fierce scorcher', who spits out sunset fires to burn up the day into a black night.

The Rākṣasās—The asurās are the enemies of the gods, while the rākṣasās are the enemies of mankind. These are night prowlers. They attain to greatest power after the "first forty seconds of grey twilight preceding nightfall." They are faster than the wind and travel through the air. They can assume any form. Their hues vary from yellow to red and blue to grey. In the Rāmāyaṇa they are associated with the asurās of Ceylon; some are frightfully deformed; some are grotesque dwarfs and others are terror-striking giants with long projecting teeth. Some have one eye like the fabled Polyphemus; some three; some have one leg, some two, or three or even four. Some have heads of serpents, horses or elephants. In the Mahābhārata, the rākṣasās are like gorillas; they have arrow-shaped ears, big red eyes, and red hair and beards and mouths like caves; they feast on human flesh and cattle. The most loathsome types of rākṣasās are the goblins called *Piśācas* who devour corpses in cemeteries and are exceedingly vile and malignant. They are the bringers of diseases and wasting fevers.

Yakṣas—In contrast with the rākṣasās, the yakṣās are the *Punyajanā*, or the beneficient people. They are sometimes of the human stature and sometimes gigantic, and can fight as fiercely as the rākṣasās.

They are the custodians of hidden treasures, like Ādiśēṣa, in Kubeṛa's realm. They do not visit the world of men. In the Mahābhārata they are described as " some are dwarfish in stature, some of fierce visage, some hunch-backed, some are feeding upon fat and flesh; and some are terrible to behold; and all are armed with various weapons and endued with the speed of the wind."

Gandharvās—They are grouped in tribes, and number over six thousand. They are all of the male sex. They haunt the air, the forest and the mountains. Like the rākṣasās they have power to work illusions in the grey twilight before nightfall. They are the heavenly musicians, sensual, and addicted to enjoyment of all kinds.

Puruṣa—In the Puruṣasūkta, he is described as the personification of the Universe, having thousand heads, the thousand hands and thousand feet. He is so huge that the earth is but a fraction of space compared to him, which measures the size of his fingers. Shepherds view him as the Sun; he has goats as vehicles; and carries an Ox-goad as his sceptre and a golden dagger.

Viṣṇu—In the Ṛgvēda, Viṣṇu is a god of grace only. He is a secondary deity, an attribute of the Sun and a phase of Agni. He is a benevolent god.

In the Yajur Vēda, he becomes more prominent and in the Brāhmaṇās he is regarded as a 'blessed cosmic spirit'.

In the Mahābhārata he is fully identified with Brahma. In some of the myths he is said to be the source of Indra's strength and valour, and he has absorbed the 'sublime character of Varuṇa'. He is associated always with Ādiśēṣa and Kṣirasāgara. He is a dark god with four arms. In one of his right hands he holds *Śaṅka* or conch and in the other *Cakra* or disc, with which he destroys enemies. In one of his left hands he holds *Gadha* (Mace) and in the other *padma* or a lotus bloom. He has his abode in *Vaikunṭha* to which place, his faithful repair after *mukti* or salvation. Lakṣmi is his queen and Bhūdevi or S'rīdevi (Earth) is his consort.

S'iva—He is the development of the Vēdic storm-god Rudra, who was not only dreaded but also revered as a destroyer of evil-doers, hatred and disease, and a nourisher who gave a long life. He is therefore the auspicious god, as S'ivam means.

In the Yajur Vēda S'iva for the first time is mentioned as Mahādēva and also as Mahāyōgin. In the Mahābhārata he is sometimes exalted above Viṣṇu, although both are but different aspects of God. He is *Nīlakanṭha* (blue-necked), *Trinētra* (Three-eyed), *Pālākṣa* (Fire-eyed) *Śūlapāṇi* (Trident-bearer), *Candraśēkhara* (Moon-bearer), *Gangādhara* (Bearer of the Ganges), etc. His third eye is in the centre of his forehead from which is emitted fire, which consumes all things, when opened. His dwelling is Kailāsa in the Himālayās. He is *Girīśa* (Lord of the mountains), *Bhūtēśvara* (Lord of goblins) and *Śrīkanṭha* (of beauitful throat). When he is depicted with five heads he is regarded as the source of the five sacred rivers flowing from the mountains. As Mahāyōgin, he is the spirit of asceticism, and is represented pure white. As a destroyer he is armed with a discus, a sword, a bow, and a club; but his most terrible weapon is the *Triśūla*. Sometimes he is clad in the skin of an elephant, when he is known as *Gajāmbaradharā*, sometimes in that of a tiger, when he is called *Vyaghrāmbaradharā*, with the tail dangling from behind. A serpent darts from his right shoulder against an enemy. He is then *Nāgēśvara*. He rides on a bull called Nandi; he is then *Nandīśvara*. The bull symbol, the moon crescent and the serpent girdle indicate that he is a god of fertility. His *avathār* as Natarāja absorbs the attributes of Agni and Rudra. He is the destroyer of evil and disease, the giver of long life; and he is the god of medicine. In this last capacity, he is often invoked to cure diseases. He is the dēva of all the ultimately reconcilable and irreconcialable attributes, attitudes, and postures. Vīrabhadra is a ferocious form of S'iva.

Brahma—He is the creator among the Trinity. He is four-faced

each representing a Vēda. He is born of the sex-less Nārāyaṇa and is usually represented as studying the Vēdās, seated amidst the roseate petals of a lotus—his *āsana*—springing from Nārāyana's navel. Sarasvatī, the goddess of learning, is his wife. He rides the *Haṁsa* or swan. He is of red colour, and is so much engrossed in the tireless act of creation that he has no time to attend to anything else. He is, therefore, rarely worshipped unlike the other members of the Trinity. He is mostly depicted with a *Jātāmakuta* and a beard symbolising yōgic nature and hoary antiquity. He dwells in his world, *Brahmalōka*, whither all the learned, wise and yogic disciples go to acquire greater knowledge from his wife and dwell in austerity.

Lakṣmi—She is the divine spouse of Viṣṇu and was born of the churning of *Kṣirasāgara* by the dēvas and asurās with the straightened Ādiśēṣa. She is the beautiful goddess who is associated with twin elephants symbolic of wisdom. She is the goddess of wealth, affluence and auspiciousness. She is very fickle-minded as the wind. She is *Śree* or autumnal goddess presiding over harvests. Her place is in the *Mano-kamala* of Viṣṇu. She supports Nārāyaṇa in every incarnation of his as his wife. She is the mother of Manmathā, the Hindu Cupid. She is only a post-Vēdic goddess like Parvāthī and Sarasvathī the other members of her Trinity. Her *vāhana* is said to be an owl, symbolic of wisdom. She is red in colour.

Sarasvatī—She is the queen of Brahma, born of his yogic powers. As S'ārada she is the supreme goddess of learning and fine arts. She also rides a swan. She is white in colour, plays on the vīna. Her yogic nature is symbolised by the *Japamāla* in her hands.

Pārvatī—S'iva's complex character is reflected in the various forms assumed by his wife, Pārvatī, who is more his destructive agent. She is associated with *Durga* who has great beauty and is a war-goddess, who killed Mahiśāsurā. Her *vāhana* then is lion. As *Kāḷi*, a ferocious S'akti, she is the black earth-mother who destroys all evil to save

mankind. As *Jagatgouri*, the *Nityamangaḷī*, the eternal *Sumangalī*, she is the beautiful harvest bride. Armed with celestial weapons *Durga* is a slayer of demons. In her *Kāḷi* aspect, she is smeared with the blood of the slain giants and evil-doers. She has a flaming third eye on her forehead, like her beloved, S'iva. She is dressed with a girdle of giants' hands and a garland of Vāsuki, suspended from her waist and neck respectively. Round her neck she also wears a long necklace of giants' skulls. Like the Egyptian Isis she can conceal herself in her long and abundant tresses. She has four arms: in one she holds a weapon, and in the other the head of a giant dripping blood, while the two empty hands are raised in the *Abhaya* and the *Varada* mudras respectively to bless her worshippers. She is so glutted with blood that makes one doubt her motherliness and exclaim, she delights in slaughter for its own sake! But the divinity behind is cheese-soft. As *Sati*, she is the ideal of a true and virtuous Hindu woman-hood. She was reborn as *Uma*, the eternal maid of resplendent beauty, innocence and grace, which Kāḷidāsa so lovingly celebrates in the Kumārasambhava. '*Uma*' means 'light', the impersonation of unobstrusive, limitless and eternal wisdom. As *Ambika*, the goddess appears as a sister of Rudra, his female counterpart: Rudra taking the place of Puruṣa, the first man or Adam. *Pārvathī* is another form of the many-sided goddess—she is the daughter of Parvatharāja and the wife of Paramēśvara. Her husband, Śiva having taunted her that she was black, she went for a time, engaged herself in *tapas* or penance, with the result that she assumed a golden complexion. *Durga* is red; *Kāḷi* black; *Uma* dazzlingly white; *Ambika* red; and Pārvatī golden yellow: these are the hues of the *trilokasundarī* in her various manifestations.

The Trinity of Goddesses—As queens of the male Trinity, Sarasvatī, Lakṣmī and Pārvatī form the female Trinity. The three were originally, one a goddess who came into existence when they spoke of the dreaded Asura Andhaka (Darkness)

and looked at one another. The Goddess was coloured white, red and black, and divided herself accordingly, into three forms representing the past, the present and the future. *Vide* Varāha Purāṇa.

Viśvakarma—In the post-vēdic literature he is deemed as one of the manifestations of Brahma. Vis'vakarma is the god of arts and crafts and the architect of the gods. He is represented as five-headed, ten-armed, holding amidst other attributes, a book, a stile, an edge, a plummet, a measuring rule and a compasses. He is a *dvija* and many of the South Indian architects and sculptors and idol-makers call their sects after him.

In conclusion, I cannot draw a curtain over these celestials without invoking this prayar from Īṣavāsyōpaniṣad;—

हिरण्मयेन पात्रेण सत्यास्यपिहितं मुखम् ॥
तत् त्वं पषन्नपावृणु "सत्य धर्मीय दृष्टये ॥ इशावास्य ॥

which means,

"With a golden bowl remains closed the face of Truth. Uncover it, O Pūṣan, so that I, devoted to Truth, may behold it."

(*Concluded*)

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O. C. Ganguli ; J. Muir ; Max Müller :
Ragozin : Mackenzi ; and
MacDonald.

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ETHNOLOGY FOR INDIA

By Indu Bhushan Ghatak, B.A., M.R.A.S.

India is a land of several types of Races. The chief among them are :

I. The Indo-Iranian type represented by the Baluch, Brahni and Afghans of the Beluchistan agency and North-Western Frontier Province.

II. The Indo-Āryan type occupying the Punjab, Rajputana and Kashmir represented by Rajputs, Khatris and Jats.

III. The Alpine type of Western India represented by the Marathas, the Kunbis and the Coorgs.

IV. The Āryo-Dravidian type in the United Provinces, parts of Rajputana and in Behar represented by the Hindusthani Brahmin in the upper strata and the Chamar in the lower.

V. The Alpine type of Bengal and Orissa represented by the Bengal Brahmins, Kayasthas and the Muhmmadans of Eastern Bengal.

VI. The Mongoloid of the Himalayas, Nepal, Assam and Burma represented by the Kanets of Lahoul and Kulu, the Lepchas of Darjeeling, the Limbus, Murmis and Gurungs of Nepal, the Bods of Assam and the Burmese.

The Garos, a tribe of doubtful ethnical affinities and peculiar customs are a section of the great Bodo tribe which occupied a large part of Assam. They are fair, agriculturists and prosperous.

VII. The Dravidian type from Ceylon to the valley of the Ganges pervading the whole of Madras, Mysore, most of Hyderabad, the Central Provices, Central India and Chhotanagpur represented by the Paniyans of the South Indian hills. This is probably the original type of the population now modified by the admixture of Āryan and Mongoloid elements.

BELUCHISTAN AGENCY

The Baluch people belong to what is known as the Indo-Iranian type. They are not a homogeneous race. Peoples of Arab extraction intermixed with people of the Dravidian and Persian stock are all grouped together under the name of Baluch. The Marri and Bagti tribes are Rind Baluchis of Arab extraction. They include all the finest and best of Baluch humanity. The Baluch is easier to deal with and to control

Baluch

than the Pathan owing to his tribal organisation and his freedom from bigoted fanaticism or blind allegiance to his priest. The Baluch is less turbulent, less treacherous, less blood-thirsty and less fanatical than the Pathan. His physcial frame is shorter and more spare and wiry than that of his neighbours to the north though generations have given to him too a bold and manly bearing. It would be difficult to match the stately dignity and imposing presence of a Baluch chief of the Marri and Bagti clans. His semitic features are those of a Beduin and he carries himself as straight and as loftily as any Arab gentleman. Frank and open in his manners, fairly truthful and faithful to his word, temperate and enduring and looking upon courage as the highest virtue, the true Baluch is a pleasent man to have dealings with. As a revenue payer he is not so satisfactory, his want of industry and the pride with which he looks upon manual labour as degrading make him a poor husbandman. He is an expert rider, horse-racing is his national amusement and the Baluch breed of horses is celebrated throughout Northern India. Like the Pathan he is a bandit by tradition and descent and makes a first-rate fighting man but he rarely enlists in the army. He is nominally a Muhammadan but is neglectful of the practices of his religion.

The most important Baluch tribes are the Marris, Bagtis, Boledis, Domkis, Magassis and the Rinds.

Brahui

Though their language of the Brahui is of the Dravidian type, their physical measurements are Baluchi and therefore of 'Indo-Iranain' racial type. From long isolation they exhibit a marked hybridism. They are found in a position of considerable power in Beluchistan from earliest times. They are a confederacy of tribes possessing common lands and uniting from time to time for purposes of offence or defence. At their head is the Khan who is regarded as semi-divine. They are a nomadic race, who dwell in tents made of goat's hair and live chiefly on the products of their herds. They are Sunnite Muhammadans but are not fanatical. In physique they are very easily distinguished from their neighbours, the Baluchis and Pathans, being a smaller, sturdier people with rounder faces characterised by the flat, blunt, coarse features of the Dravidian

races. They are of a dark-brown colour, their hair and beards being ofter brown, not black. They are an active, hardy race and though as avaricious as the Pathans, are more trustworthy and less turbulent. Their ordinary dress is a tunic or a shirt, trousers gathered in at the ankles and a cloak usually of brown felt. A few wear turbans but generally their head-gear is a round skull-cap with tassel or button. Their women are not strictly veiled. Sandal of deer or goat-skin are worn by all classes. Their weapons are rifles, swords and shields. They do not use the Afghan knife or any spear.

Brahui has no literature of its own. They are the strongest race in Beluchistan. They number about 3,00,000.

NORTH-WESTERN FRONTIER

Pathans

The Pathans include all the strongest and most warlike tribes of the North-Western Frontier such as Afridis, Orakzais, Wazirs, Mohmands, Swatis and many others.

Afridi

In appearance the Afridi is a fine, tall, athletic highlander with a long, gaunt face, high nose and cheek-bones and fair complexion. On his own hill-side he is one of the finest army, makes a first-rate soldier but he is apt to be home-sick. In character the Afridi has obtained an evil name for ferocity, craft and treachery. The Afridi lad, from his earliest childhood days is taught by the circumstances of his existence and life to distrust all mankind and very often his near relations, heirs to his small plot of land by right of inheritance, are his deadliest enemies. Distrust of all mankind and readiness to strike the first blow for the safety of his own life have, therefore, become the maxims of the Afridi. If you can overcome his distrust and be kind in words to him, he will repay you by great devotion and will put up with any treatment you like to give him except abuse. In short the Afridi has the vices and virtues of all Pathans in an enhanced degree. They derive their importance from their geographical position which gives them command of the Khyber and the Kohat roads.

Orakzais is a Pathan tribe on the Kohat border of the North-Western Frontier. Their name means lost tribes and their origin is

Orakzais

buried in obscurity. Though they resemble the Afghans in language, features and many of their customs they are rejected by them as brethren. They are very wiry-looking mountaineers but they are not as fine men or as brave fighters as the Afridis. They cultivate a good deal of their valleys in winter but in the hot months they retire to the heights of Tira.

Waziris are the largest tribe on the frontier but their stage of civilisation is very low. They are a race of robbers and murderers. They have been described as being free-born murderers hot-headed and light hearted and self-respecting but vain. The poverty of their country and the effort required to gain a subsistence in it have made the Waziris a hardy and enduring race. Their physique is uncommonly good and, though on the average short of stature, some extremely tall and large men are to be found amongst them. They are generally deep-chested and compact of build with a powerful muscular development common to the whole body and not confined to the lower limbs as is the case with some hill-tribes of the Himalayas. Broken ground and torturous ravines by making crime easy and precaution against the difficult attack on them have fostered violence among the people and developed an extraordinary faculty of prudence and alertness. In consequence of his isolation, the Waziri has become independent, self-reliant and democratic in sentiment. The women enjoy more freedom of movement than amongst most Pathan tribes and are frequently unfaithful. The ordinary punishment for adultery is to put the woman to death and to cut off half the right foot of the man. Among Waziris the blood-feud as among others is a natural institution. They are divided into two main sections—Darwesh Khel and the Mahsuds. The Darwesh Khel is the more settled and civilised of the two. The Mahsuds have earned a bad name as the most confirmed raiders on the border but they are a plucky race as active over the hills as the Afridis and next to them the best-armed large tribe on the frontier.

Waziris

Mohmands are one of the strongest tribes on the border after the Afridis and Waziris. This tribe is of Afghan descent. In

Mohmands summer great want of water is felt and the desert tracts radiate an intolerable heat. This coupled with the unhealthiness of the low lands accounts for the inferior physique of the Mohmands. The crops in the Mohmand hills are almost entirely dependent on the winter and autumn rains and should these fail there is considerable distress; but Mohmands supplement this source of livelihood by a thorough trade. The exports are wax, hides, ghee, rice from Kunar and iron from Bajour. The imports are salt, cloth, paper, soap, tea, indigo, sugar, grain, tobacco, needles, scissors and other manufactures of civilisation. The Mohmands are characterised by great pride and haughtiness. They bear a bad reputation for treachery and ruthless cruelty and are not as brave as their Afridi neighbours.

Swatis are a clan of the Yusafzai Pathan. They are weak and of thin physique due to malaria with which their valley is saturated. **Swatis** They are divided into three main clans—the Baizais, Ranizais and Khwazozais. They were not reputed for valour but they offered a stout resistance to Low's advance over the Mamkand pass in 1895, to the relief of Chitral and again in 1897 under the influence of fanaticism they showed desperate bravery in the attack on the Malakand fort and Chakdara. They are all Sunni Muhammadans and have earned the reputation of being the most bigoted of all the Afghan tribes.

PUNJAB AND RAJPUTANA

The Rajputs form the fighting, land-owning and ruling caste. They claim to be the modern representatives of the Kṣatriyas of ancient tradition. **The Rajputs** They are fine, brave men and retain the feudel instinct strongly developed. Pride of blood is their chief characteristic and they are most punctilious on all points of etiquette. The tradition of common ancestry permits a poor Rajput Yeoman to consider himself as well-born as any powerful landholder of his clan and superior to any high official of the professional classes. No community in India can boast of finer feats of arms or brighter deeds of chivalry and they form one of the main recruiting fields for the Indian army of today. They consider any occupation other than that of arms or government

derogatory to their dignity and consequently during the long period of peace which has followed the establishment of the British rule in India they have been content to stay idle at home instead of taking up any of the other professions in which they might have come to the front. Those who are not Zamindars have therefore rather dropped behind in the modern struggle for existence. As cultivators they are lazy and indifferent and they prefer pastoral to agricultural pursuits. Looking upon all manual labour humiliating, none but the poorest class of Rajput will himself hold the plough.

Jats

It is not until the decay of the Moghul Empire that the Jats again appear in history. One branch of them settled South of Agra and mainly by bold plundering raids founded two dynasties which still exist at Bharatpur and Dholpur. Another branch settled North-West of Delhi, adopted the Sikh religion, ultimately became dominant throughout the Punjab under Ranjit Singh and is now represented in their original home by the Phulkian houses of Patiala, Jund and Nabha. It is from this latter branch that the Sikh regiments of the Indian Army are recruited. The Jats are mainly agriculturists and cattle-breeders. In their settlements on the Ganges and the Jumna extending as far east as Barreily they are divided into two classes—the *Dhe* and the *Heli*; while in the Punjab they are said to be one hundred different sections. Their religion varies with locality. In the Punjab they have largely embraced Sikh tenets while in Sindh and Beluchistan they are Muhammadans. In appearance they are not ill-favoured though extremely dark; they have good teeth and large beards, sometimes stained with indigo. Their inferiority of social position to some extent betrays itself in their aspect and tends to be perpetuated by their intellectual apathy.

They practice widow-marriage and rank below the Rajput who prides himself on his tradition of ceremonial orthodoxy though racially there seems little difference between the two.

Kashmir people

The Kashmiri people are mostly Muhammadans but their conversion is recent and they are strongly influenced by their ancient superstitions which have made the Kasmiri timid; tyranny has made him a liar; while physical disasters have made him selfish and pessimistic. Up to recent times

the cultivator lived under a system of " begar " which entitled an official to take either labour or commodities free of payment from the villages. Having no security of property the people had no incentive to effort and with no security of life they lost the independence of free men. But the land settlement of 1882 swept all these abuses away. Restrictive monopolies were abolished. Little by little confidence has sprung up. Land which had no value in 1889 is now eagerly sought after by all classes. Cultivation has extended and improved. Houses have been rebuilt and repaired, fields fenced in, orchards planted, vegetable gardens well stocked and new mills constructed. In consequence of this improvement in their condition of life and of the influx of wealth into the country brought by visitors the Kashmiri grows every year in material prosperity and independence of character. The Kashmiri women have a reputation for beauty which is not altogether deserved, but their childern are always pretty.

Kashmir and the neighbouring hills are inhabited by the Gandhārī, Khasa, Daradel and Nāgās.

WESTERN INDIA

The Maratha Brahmins possess in an intense degree the qualities of that famous caste—physical, intellectual and moral.

Marathas

They have generally the lofty brow, the regular features, the spare upright figure and calm aspect which might be expected in a race maintained in great purity yet upon a broad basis. In modern times they have proved themselves the most able and ambitious of all the Brahmins in the Indian Empire. They are divided into two sections—Konkanast and the Deśast (from the Deccan). The most remarkable of all have been Konkanasts. The Peshwas were Konkanast Brahmins.

The upper class Marathas claim to be Kṣatriyas or Rajputs. The lower class are S'udras. The ordinary Marathas who form the backbone of the nation have plain features, an uncouth manner, short stature, a small but wiry frame. Though not powerful physically as compared with the northern races of the Punjab and Oudh they have much activity and unsurpassed endurance. Born and bred up in or near the mountains they have all the qualities

of mountaineers. In recent times they enter military service less and less, betaking themselves to agriculture and business connected therewith. As husbandmen they are not remarkable but as graziers, as cartmen, as labourers they are excellent. As artizans they have seldom signalised themselves save as armourers and cloth-weavers.

The village community has always existed as the social unit in the Maratha territories though with less cohesion among its members than in the village communities of the Gangetic valley and the Punjab. The ancient offices pertaining to the village and those of the headmen (Patel), and the village accountant are in working order throughout the Maratha country.

The Maratha peasantry possesses manly fortitude under suffering and misfortune. Though patient and good-tempered in the main they have a latent warmth of temper and if oppressed beyond a certain limit they would fiercely turn upon their tormentors. As a rule they are orderly and law-abiding and traditions of plunder have been handed down to them from early times.

The women have frankness and strength of character; they work hard in the fields and as a rule evince domestic virtue.

The peasantry preserve a grave and quiet demeanour but they have their humble ideas of gaiety and hold their gatherings on occasions of births and marriages. They frequently beguile their toil with carols. They like the gossiping at the rural markets and the large fairs. They are superstitious and worship with hearty veneration any being or thing whose destructive agency they fear. They are Hindus but their Hinduism is held to be of a non-Āryan type. They are sincerely devout in religion and feel an awe regarding the holy Brahmins. The Marathas follow S′iva and his wife. All classes, high or low are fond of religious festivals. They frequently assemble to hear *kathas*.

COORGS OR KODAGAS

They are a light-coloured race of unknown origin. They constitute a highland clan free from the trammels of caste and they have the manly bearing and independent spirit natural in men who have been from time immemorial the lords of the soil. Their religion consists of ancestor and demon worship with a certain

admixture of Bramin cults. The men are by tradition warriors and hunters and while they will plough the fields and reap the rice they leave all menial work to the women and servants. They speak Kodagu (old Kanarese)—midway between Kannada and Malayalam. It has been asserted that polyandry was prevalent among them according to which the brothers of a family had their wife in common. The Coorg dress is very picturesque, its characteristics being a long coat of dark-coloured cloth reaching below the knees, folded across and confined at the west by a red or blue girdle. The sleeves are cut off below the elbow showing the arms of a white shirt. The head dress is a red kerchief or a peculiar large flat turban covering the back of the neck. The Coorg also carries a small knife with an ivory or silver hilt fastened with silver chains and stuck into the girdle.

HIMALAYAN

The character of this Himalayan hill-men resembles that of most other mountaineers in its mixture of simplicity, independence and supersitition. Tibetan polyandry still prevails in Soraj but has almost died out elsewhere. The temples are dedicated rather to local deities than to the greater gods of the Hindu pantheon. Kulu is an ancient Rajput principality which was conquered by Ranjit Singh. It is a sub-division of Kangra district, Punjab which nominally includes the mid-Himalayan Cantons or Waziris of Lahoul and Spiti.

DARJEELING

The Lepchas are considered to be the aboriginal inhabitants of the hilly tract of the district. They are a fine, frank race, naturally open-hearted and free-handed, fond of change and given to an out-door life. But they do not seem to have improved on being brought into contact with civilisation. They have no equivalent word for the plough in their language and they still follow the nomadic form of tillage known as *jum* cultivation (clearing made and abandoned when fertility ceases). The Lepchas are also the ordinary out-door labourers on the hills. They have no caste distinctions. They all eat together and intermarry.

NEPAL

The races occupying Nepal are of mixed Mongoloid origin. To the north dwell the Bhutias or Tibetans. To the west lie the

Gurmegs and Magars. The Murmis, Gurkhalis and Mewars occupy the central parts and the Kiratis, Limbus, and Lepchas occupy the Eastern districts. There are also Brahmins and Chhatris in the hills. Besides these there are many small tribes residing in the Tirai known as Kumhars, Tharus, Manhjis etc. collectively known as Aoulias. They are probably the descendants of the immigrants from the lower castes of the Hindus. Among the forest tribes of the lower eastern region are to be found some small savage tribes known as Chupangs and Kusundas.

All races except the Aoulias are decidedly of Mongolian appearance being generally short, robust and having flat faces, oblique eyes, yellow complexion, straight black hair and comparatively hairless faces. The Mewars trace their descent from the races of Southern India.

The Gurkhalis (Gurkhas) are descendants of the Brahmins and Rajputs who were driven out of Hindusthan by the Moslems. They have become dominant and much mixed with the Mongoloid races by inter-marriages.

Gurkhas claim descent from the Rājas of Chitor in Rajaputana. When driven out by the Muhammadans they took refuge in the hilly districts. They remain Hindus by religion but show in their appearance an admixture of Mongolian blood. They make splendid infantry soldiers. As such they are bold, enduring, faithful, frank, independent and self-restrained. They despise other orientals and share in European tastes in sport and war. They resemble the Japanese but are of a sturdier build. Their national weapon is the Kurki, a heavy curved knife, which they use for every possible purpose.

The Bhutias appear to have undergone racial admixture with the Lepchas. They are physically a fine race although dirty in their habits and their persons. Their food consists of meat, turnip, rice, barley meal and tea. Their favourite drink is chong. A loose woollen coat reaching to the knees and bound round the waist by a thick fold of cotton cloth forms the dress of the men. Their women wear a long cloak with loose sleeves. Their houses are of three or four storeys. All the floors are neatly bordered with deal wood and on the two sides of the house is a verandah ornamented

with carved work. The Bhutias are neat joiners. No iron-work is used. They profess the Buddhist religion but in reality their religious exercises are confined to the propitiation of evil spirits. They grow different kinds of crops, especially wheat and barley. They are no sportsmen and have a superstitious objection to the firing of a gun as it may offend the deities and bring down rain. The horse is a domestic animal. Manufacturing industry is still in its infancy.

ASSAM

The Assamese are an interesting race of distinct origin from the neighbouring Bengalees. A large portion of them derive their origin from tribes who came from the Himalayan ranges, from Burma or from the Chinese frontier.

The most important of these are the Ahoms or Ahams, an off-shoot of the Shan race of North Burma. They preserved for a long time their ancient traditions, habits and institutions. Hinduism made its encroachment first amongst their Kings and nobility several generations ago and they gave up eating beef and they are now completely Hinduised.

The Assam peasant living in a half-populated province and surrounded by surplus land is indolent, good-natured and prosperous. He raises sufficient food for his wants with very little labour. They spend only for the performance of a few religious ceremonies and pay light rental of his fields. He has lost his ancient war-like instincts and forgot his predatory habits. He is a shade or two fairer than the Bengalee. His person is in general short and robust but devoid of the grace and flexibility of the Hindus. A flat face with high cheek-bones presents a physiognomy resembling the Chinese and suggests no idea of beauty. His hair is abundant, black, lank and course but the beard is scanty and usually plucked out which gives him an effiminate appearance.

There is more of feminine beauty in Burmese women than in the Bengalee with a form and feature somewhat approaching the Europeans. The life and habits of the peasantry are pre-eminently domestic. Reverence is shown to old people. Children support

their parents who are not capable of labour and scarcely any one is allowed on be a burden to the public. They are generous and kind to their relations and have generally a tender regard for their offspring. They are hospitable to people of their own caste but to no others. The use of opium is very common.

Lushias and Kukis

The Kukis of Manipur and the Lushias of Eastern Bengal and Assam and the Chins originally lived in Tibet and are of the same Tibeto-Burman stock. Their form of government, method of cultivation, manners and customs, beliefs and traditions all point to one origin. The slow speech, the serious manner, the respect for birth and the knowledge of the pedigrees, the duty of revenge, the taste for and the treacherous method of warfare, the curse of drink, the virtue of hospitality, the clannish feeling, the vice of avarice, the filthy state of the body, mutual distrust, impatience under control, the want of power of combination and of continued effort, arrogance in victory, speedy discouragement and panic in defeat are common traits. They are noted for their secrecy of plans, the suddenness of their raids and their extra-ordinary speed in retreating to their fastnesses.

The hill and frontier tribes include the Mongoloid, Nāgās, Singphos, Daphlas, Miris, Khamtis, Mismuis and Abhors. The principal of these are the Nāgās. They cultivate rice, cotton, yarns and Indian corn and prepare salt from the brine springs in their hills. The different tribes of the Nāgās are independent of and unconnected with one another and are often at war with each other. They celebrate their funeral feasts month by month by laying food and drink on the graves of the departed. The Nāgās were head-hunters. The practice is believed to have had its origin in religious motives—the worship of the skulls. Examples of the simplest kind of curse oath may be seen among them where two men will lay hold of a dog or a fowl by head and feet which is then chopped into two with a single blow of the *dao*, this being emblematic of the fate expected to befall the perjurer. Or a man will stand within a circle of rope with the implication that if he breaks his vow he may rot as a rope does or he will take hold of the barrel of a gun, a spear-head, or a tiger's tooth and solemnly

declare "If I do not faithfully perform this my promise, may I fall by this."

The term 'Nāgās' applies to the wild tribes of the hills of which the chief clāns are called "Angami," "Ao," "Shota,' 'Sema" and "Rengma." They are very brave and obstinate.

Akas

The Akas are brave people and their men are strong and well built. They are reputed as raiders and hence divided into two clans the "Hazari Khoas" and the Kapachors.

Daphlas

Dalton in his Ethnology of Bengal considers the Daphlas to be closely allied to the hill Miris but they are akin to and have matrimonial relationship with the Abors. They are disunited and are at the mercy of the Akas. Their clothing is scanty and its most distinguishing feature is a cane cap with a fringe of bear-skin or feathers which gives them a very curious appearance. The men wear their hair in a plait which is coiled into a ball on their forehead to which they fasten their caps with a long skewer.

Abors

Abors together with the cognate tribes of Miris, Daphlas and Akas are supposed to have descended from a Tibetan stock. They are a quarrelsome and sulky race, violently divided in their political relations. In former times they committed frequent raids on the plains of Assam and have been the object of more than one retaliatory expedition by the British government.

BURMA

The chief race are Burmese, Arakanese, Karem, Shans, Chins, Kachins and Talangs.

The Burmese in person have the Mongoloid characteristics common to the Indo-Chinese races, the Tibetans and the tribes of the Eastern Himalayas. They may be generally described as of a stout, active and well-proportioned form; of a brown but never of an intensively dark complexion, with black, coarse, lank and abundant hair a little more beard than is possessed by the Siamese. Owing to their gay and lively disposition the Burmese have been called the 'Irish of the East' and like the Irish they are somewhat

inclined to laziness. As compared with Hindus the Burmese wear more silk instead of cotton and eat rice instead of the cheaper grains. They are of an altogether freer and less servile and also of a less practical character. The Burmese women have a keener instinct for business than men. The Burmese children are adored by their parents and are said to be the happiest and merriest children in the world.

CEYLON

Veddahs Veddahs are the primitive people of Ceylon representing the demons. They are divided into two classes—Kele Veddo or jungle Veddahs and the Gan Veddo or Semi-civilised village Veddahs.

The true jungle Veddahs are almost a dwarfish race, dark skinned, flat-nosed, slight of frame and very small of skull and on an average not more than five feet in height. They are a shy, harmless, simple folk living chiefly by hunting. They tame birds, catch fish by poisoning the water, are skilled in getting wild honey; they have bows with iron-pointed arrows and breed hunting dogs. They dwell in caves or bark huts. They count on fingers, make fire with the simplest form of fire-drill twirled by hand, are monogamous and are noted for conjungal fidelity.

Their religion is a kind of demon-worship consisting of rude dances and shouts raised to scare away the evil spirits whom they confound with their ancestors.

They are noted for their dance. They jump with both feet together patting their bodies or clapping their hands and make it a point to bring their long hair down in front of their faces.

A form of dance equivalent to the spoken incantation is prevalent among them. It is used by the professional devil dancers of the wild Veddahs for the cure of diseases. An offering of eatables is put on a tripod of sticks and the dancer decorated with green leaves goes into the paroxysm of dancing in the midst of which he receives the required information.

As soon as a man or woman dies from sickness the Veddahs desert the cave or the place of occurrence and they never return to the place even after the body has decomposed.

(*To be continued*)

A HISTORICAL RECORDS COMMISSION FOR MYSORE

By Rajacharitavisharada Rao Bahadur

C. Hayavadana Rao, B.A., B.L.

Under the new orientation given to it, the Historical Records Commission desires to stress the collection of materials of the Anglo-Indian period of History rather than of the periods preceeding it. This may be taken to start from about the middle of the seventeenth century to the consolidation of the British Power in India, which may be set down to 1861, just past the Indian Sepoy Mutiny. It is therefore of some necessity today to suggest the establishment of a State Historical Records Commission for the purposes of the State. It may be under the auspices of the Mythic Society for obvious reasons.

So far as Mysore is concerned, its collection of historical records were, immediately after the fall of Seringapatam, taken to Calcutta and from there to the India House. Col. Charles Stewart) Professor of Arabic, Persian and Hindustani at Haileybury (1807-27, made a catalogue of these manuscripts (called for short Tippu's Library), with memoirs of Haidar and Tippu, which were published in 1800—earlier than Col. Wilks' History. These manuscripts are now in the India Office Library. His publication was entitled "A descriptive catalogue of Oriental Library of the of the Tippu Sultan of Mysore," and printed at Cambridge in 1809. Tippu's manuscripts, however, reached India House in two lots : one brought by Lord Wellesly, which reached Leadenhall Street in 1806, and another in 1836, when the College at Fort William was closed and its library was dispersed.

Wilks' history is based on a variety of sources which may be thus summarized :—

Vol. I. ORIGINAL EDITION

(*a*) Pūrnaiya's Historical Memoirs of Mysore History, written with the aid of Buokcrow, his Assistant, and after a collection of all available manuscripts. (What became of this manuscript is not known.)

(*b*) Mackenzie Manuscripts, now partly in the India Office Library and partly in the Madras Government Oriental Manuscripts Library.

(*c*) Manuscript History of Mysore prepared under the direction of Dewan Pūrnaiya, in or about 1803-1808, based on original manuscripts in the possession of the best informed persons of the time. (What became of this memoir is not known).

(*d*) A Persian version of Nagar Puttaiya's Kannda History of Mysore Kings. This manuscript had been taken to Bengal after the fall of Seringapatam and Col. Malcolm got a copy of it for Col. Wilks in 1807. The original of this manuscript (in Kannada) came to Col. Mackenzie's hands in 1799, having been given to him by Col. W. Kirkpatrick, one of the Commissioners for Mysore affairs. It was written in 1712-13. It is presumed that this was one of the histories of Mysore prepared under the direction of Chikka Devarāja Wadiyar who died in 1704. This history may be identified with the manuscipt in the Mackenzie collection entitled "Maisūr Arasara Pūrvābhyudaya" (Wilson's MACKENZIE MANUSCRIPTS, pages 329-330) by Nagar Puttaiya. (This manuscript is now in the *Madras* Government Oriental Manuscripts Library at Madras). Col. Wilks had access to this and other manuscripts in this collection including the MAISŪR ARASARA VAMS'ĀVAḶI, MAISŪR ARASARA PĀRAMPARYAM, &c. referred to in Wilson's catalogue of Mackenzie Manuscripts, pages 330-332. (All these are now in the Madras Oriental Manuscripts Library.)

The manuscripts in the Mackenzie series referred to in Wilson's catalogue, Pp. 460-66, under the head LOCAL TRACTS, include many different memoirs of Haidar and Tippu, some of the Malabar chiefs, the Mysore Kings, etc. They are all in the Madras Library now. To these Wilks does not seem to have had access.

(*e*) Two copies of an identical manuscript history in the possession of different branches of the Dalvai Family of Mysore; (The original of these is said to be in the Dalvai Family.)

(*f*) A manuscript on the ancestry of Haidar prepared for Wilks by the Kazis of the Seringapatam Gumbaz and another on the characters of Haidar and Tippu by Syed Husseiny, Persian

Secretary to S'ri Krishnarāja Wadiyar III, and a few other manuscripts in different languages were also consulted by Wilks, (What became of these manuscripts is not known).

(*g*) Notes and extracts from the Government, Fort St. George, Madras, to which Wilks had unlimited access from the confidential positions he held under Earl Powis, then Governor of Madras, and later through permission accorded to him by Lord Bentinck and William Petrie, successors of Earl Powis, in the Madras Governorship.

(*h*) Two Military memoirs in Persian compiled under Col. Wilks' own direction by Abbas Ali, the Field Secretary of Haidar Ali, from the written memoirs or oral statements of two distinct assemblies of the oldest and most intelligent military officers of the regimes of Haidar and Tippu. (What became of these two memoirs is not known).

(*i*) Tippu Sultan's *Sultaun-u-Towareekh* (THE KING OF HISTORIES,) a work dictated by Tippu Sultan himself and composed by Zein-ul-Abudin Shustri, brother of Mir Alam, Minister of Hyderabad, during the period of the Fourth Mysore War. It treats of the period between 1783 to 1789. It contains an account of the early life of Haidar and a discription of the more successful military operations in which Tippu himself was engaged. (What became of the copy of this work after Col. Wilks used it is not known).

Vols. II and III. ORIGINAL EDITION

(*a*) India House Records at London. The India House referred to is the India House in Leadenhall Street, London.

(*b*) Sir Henry Cosby's *Journal of the War of 1767-9* and his personal explanations. These are not only referred to in the preface to his work by Wilks but also in the body of his HISTORY. Wilks calls it "accurate."

(*c*) Col. Allan's *Journal* of the Campaigns of 1790, 1791, 1792 and 1799—with drawings and plans illustrating them. Col. Allan also gave Wilks a mass of regularly arranged historical materials from 1767 to 1799, which, Wilks says, "would have exceedingly abridged" his own labours at Madras and at the India House, "if he had known of their existence in sufficient time." Col. Allan's JOURNAL has been printed.

(*d*) Col. Joseph Smith's letter to Lord Clive in explanation of his own conduct in the War with Haidar, 1767-1769. What became of this latter is not known.

(*e*) Sir John Kennaway Correspondence: numerous communications addressed to Wilks relating to his diplomatic services from 1788 to 1792. Sir John Kennaway had served under Sir Eyre Coote against Haidar in the Karnātic and subsequently up to 1785. He then became A.D.C. to Lord Cornwallis and made the treaty of July 1790 with the Nizam and the treaty of Seringapatam of 1792, with Tippu. (What became eventually of this correspondence is not known.)

(*f*) Papers of Col. William Kirkpatrick made available to Wilks: These consisted of a voluminous collection of documents in the Persian language bequeathed by Sir John Kennaway and made available by the latter to Wilks. Included in it were a variety of original compositions in the handwriting of Tippu Sultan and consultations, authenticated by the original signatures of his ministers. (Translations of some of these have been published in Kirkpatrick's curious collection of Tippu's letters, while a great deal more, unpublished, were available to Col. Wilks.) What papers Wilks left behind are now in the possession of Sir Mark Collet, Bart., of St. Clere, Igtham, Kent.. They were examined by Sir Murray Hammick and in a Note to his Edition of Wilks' history he says that "among them there is no reference to his literary work."

Apart from the special memoirs specifically referred to above, Wilks' main authorities were the Mackenzie manuscripts, which were placed at his disposal by Col. Mackenzie, before they were brought after Mackenzie's death in 1821 and deposited in what is now the Government Oriental Manuscripts Library at Madras and the records of the East India Company at the old India House, now represented by the India Office. Both these sources are avilable to research students. A fresh catalogue of the Mackenzie manuscripts is now in preparation at Madras.

There is a great deal in the Record Offices at Madras and London yet to be worked up.

As regards the later period of Mysore History, it is of interest to note that Pūrnaiya's correspondences with the Madras Government are to be found in the Fort St. Goerge Records. The language of the correspondence was Persian. Some of the letters have been printed and published (translated into English) in the Fort St. George Records Series issued by the Madras Government. These cover the period 1800-1803.

Sir Mark Cubbon re-issued in 1861 Wilks' Report on the interior Administration of Mysore dated 5th December 1804, the the same having been printed under the orders of the Governor-General in Council, Fort William, 4th May 1805.

The Mysore Letters and Despatches of the Duke of Wellington (1799-1805), were collected and printed verbatim from the original manuscripts, by the Mysore Government at their Press at Bangalore, in 1862, under the order of L. B. Bowring, then Chief Commissioner in Mysore. They number 184 letters in all. These are all included in the Wellington Despatches.

Some years ago the Mysore Government came into possession of certain manuscript bundles of consequence from the British Residency at Bangalore, the same having been entrusted to it. These include certain Marāṭhi and other records which have yet to be examined.

The records of the British Commission period (1831-1881) are for the most part included in the Records Offices of the Government of Mysore lodged in the record of the Public Offices at Bangalore. They include many valuable documents which may require careful examination before publication.

Sir Barry Close, who took part in the War with Haidar in 1780 and was present at the seiges of Seringapatam in 1792 and 1799 and carried on friendly negotiations with Tippu, and was appointed Resident of Mysore in 1799 and then at Poona in 1801, bequeathed to the Company's library at London his collection o f Indian manuscripts. They formed a considerable number and are in the India Office collection. Whether any of them relate to Mysore remains to be found out yet.

VELLORE MUTINY

1. Court of Enquiry at Vellore. (Proceedings not available).

2. Minute of Commander-in-Chief on it. (Entered in the Consultations of Government, 16th September 1806.)

3. Commission at Vellore after the Mutiny.

4. Report of the Special Committee at Chittoor in April 1807 to try 8 of the retainers of the Sultan's sons.

5. Special Commission appointed by Government on 12th July 1807—Present Major General Pater with deputies. Report submitted to Government.

6. Court of Enquiry of 1807 composed of Scott, Malcolm, Col. John Munro. Government entirely agreed with conclusions.

This indicates what has so far been attempted. What remains to be done is much more. The search for the special manuscripts of the Marāṭha period in Mysore is still to begin. The late Rao Bahadur R. A. Narasimhachar has pointed out the importance of this work in connection with this line. I have myself collected and published in the Indian Historical Records Commission some notes on these manuscripts. As to the Wodeyar dynasty, the search should be made more systematic; it has been done so far in a more or less haphazard manner. As to the British period, the work has to be extended to the Residency and the Mysore Government Records Offices.

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INDIA THROUGH THE AGES

BY S. SRIKANTAYA, B.A., B.L.

SIR Vincent Smith propounded a truism several decades ago when he said that there was a remarkable undercurrent of unity running throughout India amongst its people from the snowy Himalayas to the Cape in spite of seeming differences in blood, social habits and religious allegiance. To this fundamental unity of India is borne excellent testimony by Sir Mirza M. Ismail, according to whom, "In the present distressing situation when disruptive tendencies are sedulously at work undermining the very foundation of our national life, when the dark miasma of communal hatred has polluted the wells of sane goodwill, it should be the duty of every lover of the country to bestir himself to clear the foul air and to fight for unity." For, "Behind the endless diversity of races, languages and creeds, there is and has been a fundamental unity and continuity of Indian culture. That culture is deep rooted in the soul of the people. The clouds of political prejudice may for a while perplex and trouble us, but no agitation can shake the hopes and fears, joys and sorrows, loves and hates of hundreds of millions of men during hundreds of years." The different communities and classes of the Indian population, "Throughout their long history, have shown the art of living together. In all fields of human values, in all that makes life worth living, they have worked hand in hand in a spirit of mutual understanding, trust and helpfulness, contributing to the common fund of Indian culture, which holds them together as one people. If people can earn money together, they forget their religious, racial or other differences. Common industrial enterprise can act as a powerful cementing force, resulting in the assuaging, if not in the complete elimination, of communal antagonism."

Many have asked me for a short, fairly authentic account, without details of controversial matters pertaining to the Cultural History of India which may be helpful and appeal to the popular mind. That is by no means an easy task: considerations of space, limitations of the understanding, difficulty of covering a vast field which occupy several volumes of a Cultural History of India,

deter one in the attempt and if it is made here, it is only as an introduction to a vast subject.

For the purpose of the present survey it will be unnecessary to consider whether from Geological speculations there was once a vast continent in the Indian Ocean whence proceeded the fabled crust of Southern India or whether there was a deep sea north of the Vindhyas and Aravalli ranges, whether as a result of volcanic activities the Himalayas came up to be, according to some, very young mountains, much less whether the oldest rock of the earth's crust is in the enviorns of Trichinopoly; for there is no doubt whatever that India has been from the dawn of recorded time practically as we see it. Ethnical calculations and anthropological surveys and recent discoveries may show that while there is a great admixture of a variety of different races and ethnic affinities among them, the people inhabiting India could be broadly classified, accepting as the basis the considered suggestions contained in the Census Reports of the Government of India. Then, the wild tribes of the interior and of the hilly jungles all over the country, the inhabitants of the very backward parts of the highly civilised Dravidian sections in the South, the people belonging to the well known Āryan stock and the population resulting from the great admixture and miscegenation on the Eastern and the Western boards and the far north of India fairly represent the warp and the woof of the web of the Indian people of today. In all probability, however, the permanent road of migration to India was mainly the North-West passage, though the South-West or the South-East passage cannot be altogether ignored.

The discoveries at Mohenjo-daro, Harappa and elsewhere in the Indus Valley, the remains of potteries and seals, figures and figureenes of animals, men and women, gods and goddesses, are evidences of the social life and habits of the people of a time anterior to ours. The pictrographs unearthed in Mohenjo-daro and Harappa as well as the various articles of husbandry and domestic life have led different persons to arrive at different conclusions. In regarding these relics as vestiges of the Dravidian civilisation its protagonists draw and stretch the bow of evidence a little too far in support of their theories, by extricating the

expressions in use from their modern terminology and connotation and the script and by adopting the same to the language of ancient days and perceiving nothing strange in the process. The Āryan school does not see the finds as contradicting an Āryan entry in India earlier than that of the period of the Indus civilisation. If it be assumed that the Āryans came from abroad and that they found a people in India who certainly had progressed and developed in various stages of civilisation, it may still be contended that the results of the various discoveries in the north do not negative the existence of the Āryan colonisation and civilisation at the time in India. Regarding the theory of the Dravidian origin of the worship of S'iva and the phallic symbols it is considered that the existence of this worship in pre-Vedic India should be taken as established and as predicating an earlier Dravidian influence, since the reference to nature God and natural phenomena and to Rudra in the Ṛgveda did not include any reference to S'iva and it is only later that Rudra became symbolised in S'iva.

The Vedas undoubtedly represent a very high state of civilisation and exhibit extraordinary erudition and learning and yet they furnish and lay down practical steps for the best minds amongst the people to obtain release, not an ideal which was not or could not be intended ever to be attained but as representing the highest state of *puruṣārtha* attained by those who sought it. A study of the Vedas from that aspect would show that the state of society it represented in those days approximated to what existed at the time. Nor can we regard the four Vedas as identical. For example the Ṛgveda is hieratic and aristocratic: the Atharva is democratic, popular and mystic, better representing the popular life. The Vedas concerned themselves primarily with regulating the life of the people in the Āryan fold to whom they were applicable The extension of their application to others was gradual and at long intervals of time. Non-Āryans were brought into the Vedic society when they could be admitted thereto by their discipline, good conduct, purificatory ceremonies undergone, religious and secular observances and therefore personal purity. So the governance of the Vedas was sought by tribes outside the Āryan society, for which the conditions prescribed had to be complied with, prior to

admission. Sacrifices, penance and religious ceremonies play a great and a very prominent part in all the Vedas though perhaps in varying and in different degrees.

The Vedas being handed down by tradition by word of mouth and supposed to represent divine revelation, it was only the highly intellectual, developed and disciplined minds who could repeat the *mantras* of the Vedic texts or understand what was enshrined therein; and in course of time, as few remembered them reference to Vedic texts became difficult. These revealed matters were then reduced into aphorisms, sūtras, pithy, criptic and short, fit for memorising, condensed, furnishing more or less key-words to what had to be done. This led on to the Upaniṣads of the various sages in whose aśramas were expounded what was meant or indicated in any particular text, sūtra or sūtras. Need for regulating popular conduct created the *Smṛtis*. A period followed when the texts were interpreted in the light of human experience and enterprise to suit the needs and requirements of the time. Then as now, there was no dearth of refomers and the need was felt for reforms or reformers, as abundantly attested by the commentaries and digests which came into existence. Various schools were founded. In order that the Vedic practices might appeal to the popular mind and exercise a healthy influence amongst them, illustrations were furnished in these digests and commentaries, drawn from the lives of great men and from prominent occurrences which became immortalised as for instance in the great Epics of the Mahābhārata and the Rāmāyaṇa, human records of unique value in the world, which have built up glorious and imperishable traditions for thousands of years adding to human experiences, joys and sorrows, giving encouragement in the past and continuing to give guidance to millions yet unborn in the future in words and language which have become the current coin of quotation and household words through the centuries that have gone before from Tibet and beyond down to the equator, from the shores of Western Africa througout Mid-Asia to the Coral Reefs and Strands of the Far Eastern Archipelago. The Rāmāyaṇa, the Mahābhārata and the Bhagavad Gīta are living monuments of the glory of the Āryan heritage. The Bhāgavata and the *purāṇas* carry on the tradition still further and

illustrate the fundamental unity of India running through the marrow and bone and fibre of every class of the Indian population. Taxila, Nalanda, Benares, Ujjaini, Madura and Kanchi are the glories of India from the ages past down the centuries to come.

The aim of Vedic philosophy was to discover the secret laws of the universe and to found thereon a religion of everyday life. The public celebrations of the sacrificial rites to the deities who presided over the different quarters of the universe which came into vogue also achieved the same object.

The three aspects of Hindu worship of the *Iṣta*, *Gṛhya* and *Grāmya dēvatās* corresponded to the ancient tradition of Vedic sacrifices in which the Āryan paterfamilies had a treble religious duty to perform, towards his God, family and clan, and the *sandhya* also belonged to the immemorial traditions of the Āryan religion in which the Sun was worshipped as the symbol of the unknown power in the universe. Brahma represented the rising Sun Indra symbolised the Sun at noon and Yama the setting Sun.

The Upaniṣads shaped this primitive nature symbolism, into definite philosophic concepts, and Viṣṇu-Surya, the 'All-Pervading', then took the place of Indra at the zenith ; S'iva appopriated the attributes of Yama and his position in the Western sky ; while the concept of the cosmic slumber under the name of Viṣṇu-Nārāyaṇa took the place of the war-god at the Nadir. As we know, it was upon this rite the cosmic cross or the wheel of life that Buddha based his doctrine of the Āryan Eight Fold Path—the new way of life which would release mankind from suffering. Thus this symbol contains the four fundamental concepts, upon which all Hindu religious cults have been built.

If the culture and civilisation of India spread beyond the seas, east and west and reacted permanently on the life of the people inhabiting those regions, it was not without a struggle, without a search amongst the enlightened in India itself. There was objection raised to the organisation of what was called ritual literature and elevating to the high pedestal and sacred glory of divine godhead and revealed scriptures. There was dissent from the all-embracing emphasis which that literature imposed on its adherents. The rigour with which it extracted obedience to the canons of the

sacred law, its enforcement of the injunctions ordained in those texts, its insistence on the execution and performance of rights and ceremonies contained therein, the provisions it made for the punishment for lapses and for their disobedience thereto, for neglect in their due performance, etc. its rigid control over men's minds and actions from birth to death, and its adherence to the theory of transmigration and the law of *karma*—all these contributed towards a revolt in its ranks which was calculated to undermine the Āryan religion of the time. The Āryan outlook towards people who were non-Āryan, the contempt with which the Āryan elements in the population looked down upon those outside the Āryan fold, the bickerings amongst the tenets on the land and the populace in the various kingdoms which went to form the vast continent of India, added as it were fuel to the fire of discontent. Perhaps, a careful perusal of the fight between the S'aivite worshipper Rāvaṇa who was charged with the abduction of Sīta, the angelic wife of the Vaiṣṇavaite Rāma, is an instance of the clash of civilisations. The wars on the battlefield of Kurukṣetra between the cousins, the Kauravas and the Pāndavas, in which the gods themselves took sides illustrate the triumph of virtue over wickedness. The various annecdotes and incidents mentioned in these Epics and in the *purāṇas* which have been built upon them and which have grown out of tradition interspersed with many a real event, describing the valourous deeds of historical personalities and of events which took place, but yet gathering moss like snow, sketch the glory of Indian Epics running through book after book. The dissenters made use of the grotesque aspects in these stories and of the cumbersome rituals and sacrifices of the Vedic lore to break away from the orthodox faith, its tenets and its religous precepts and, if need be, from the Vedic religion itself. The Carvakas, a distinguished and highly intellectual body of men comparable in their intellectual equipment, most favourably indeed to any known body of philosophers and leaders of religious thought anywhere in the world, and perhaps, far anterior in point of time to the famous gnostic school of Greek philosophers of the pre-Christian times, led the way. The general current of ideas which had grown through centuries found an apotheosis in the great S'akyamuni of Kapilavastu who gave a body and soul and a habitation and a name to them by

his great sacrifice, his considerable acumen and discernment and his tremendous intellectual power and if today Buddhism is representing a third of the human race Buddha well deserves the following. He brushed aside all sacerdotalism, built a religion on hard rock and refused to go beyond the known, and the present cosmogony which has grown around the religion of the Buddha since his day should not be confused with the simple dissent of the Buddha or from the orthodox Hinduism of that day. His great contemporary Mahāvīra likewise broke from the Hindu tradition in the matter of social customs and habits, in religious bonds and inhibitions favoured by the Vedas or in the regard which was paid to the actual *Sṛuti* words or the revealed texts but apart from this protest to these Vedic teachings and what was promulgated under the name of the sacred law, there was no dissent whatever to the customs and observances of the Hindu society nor to the system which pervaded it. It was not unnatural, therefore, that it was not long before Buddha was included amongst the *avatars* of Viṣṇu and the Jains for all practical purposes became included in the Hindu fold. Nor should it be forgotten that those two dissenting sects were un-Āryan, outside the pale of *Āryavartha* and they, never dominated India but were destined to live as minors sect in *Āryavartha* itself.

It was the result of the interaction of philosophical ideas on great minds, pleading for expressions of free will and opinion for several centuries thereon, led by these reformers, that in its turn exerted a remarkable influence on the religious stage of the Greeks. Philip of Macedon desired Aristotle to obtain a teacher for Alexander : he had to be versed in Indian philosophy : and to this end perhaps was attempted later on the political conquest of India. Amidst these onslaughts Vedic Hinduism took some time to set its house in order, to reply to a revolt led by men of lead, learning and attainment but the interval was used for good purpose. The national Bhagavad Gīta was given to the Āryans to satisfy their wants, to clear their doubts, to silence the enemies of Hinduism and re-establish the Vedic supremacy in the land. Sacrifices of various kinds as well as rituals were shed from the Hinduism of everyday life and modifications were introduced in the daily life

and observances of the Hindus in regard to enforcement of ceremonies in a manner calculated to suit the growing tendencies of an increasingly complex situation in the land.

Philosophy and religion, science and trade and commerce, travelled in the earlier days through overland routes from India to Europe which was attracted by the spices of the East, by its musical instruments and by the value of its rich trade amongst other things. The Greek philosophers wanted to know how the Indians regarded existence, life, God; so the Indian *sramaṇa* was not foreign to the Greeks. Pythagoras learnt many things from India and Plato was deeply influenced by eastern philosophical thought. He believed in soul, rebirth and the caste system. It may be that Alexander the Great was attracted to India because of the fame of India which had spread to Europe and to the shores of the Mediterranean. The story of Dionysius was not unknown and according to Wilfred, the country about the Nyasa Lakes and the Mountains of the Moon near Kilimanjiro and Kenya in Africa were regarded as a part of India while Armenia was itself considered a part of further India. Besides, Alexander's invasions introduced a closer contact and left more permanent landmarks on the Indian soil itself. The Greek satrapies, the Greek trade, the Greek towns, not merely in the north but also in the far off south at Madura where there was a temple for Agustus constructed in the early centuries of the Christian Era became common landmarks and hoards of Greek and Roman coins which have been unearthed in different parts of India attest to these facts. Furthermore, contemporary Greek literature and the discovery of the monsoons, by Hippalus greatly increased and added to the contact of the East and the West, nor was this strange nor unexpected.

Chandragupta Maurya, late in his reign, with his illustrious preceptor Bhadrabāhu Srutakevali, also famous for having migrated from his capital at Pātatliputra to the South—where was afterwards to be built the famous image of Gomatanātha at S'ravaṇabeḷagoḷa which contemplates in beatific magnificence on posterity down the ages,—was responsible for uniting the several kingdoms in India into a well-knit empire. At his court is said to have existed the great Canakya sometimes identified with Kautilya, the author of

the Arthaśāstra. The science of politics was never expounded with greater vigour or healthier restraint or to more successful purpose in practice than by him in this work. Perhaps it was at this time that as a counterpart of those dissenters arose another body of dissenters who while they cannot be classed as dissenters as such from the Hindu fold yet included neverthless persons who opposed the ritualistic growth in Hinduism. They were called the Pāśupathas after Lakulīṣa at their head. However, amidst the growing tendencies of national consciousness of the time, politically India may be described as a unit. Aśōka, a Jaina convert to Buddhism spread the message of Buddha, *śānti* and *ahimsa*, to the four corners of the then known world. He substituted *Dharmavijaya* for *Digvijaya*. His preachings for greater effort in pious duties spread far and wide. But soon Aśōka's *dharma* was found insufficient and inadequate and the *dandanīti* of the Āryans was established by the Sungas. Buddha was recognised as an *avatar* of Viṣṇu and was worshiped by the Hindus. From the small beginnings of the canopy, feet or the head, the Buddhist image found its way into the Hindu pantheon and the Lakulīṣa or the Pāśupatha became representatives for the worship of S'iva in the form of an image with the phallic symbol. Image worship was then an established fact. As testimony to the vigour of Vedic Hinduism may be mentioned that the majority of the Indo-Greeks, S'akas and the Pallavas, accepted the Indian deities Viṣṇu or S'iva except, perhaps, Kāniṣka alone who was a Buddhist. Then came Jesus, later recognised as the son of God, the vice-gerent of God on earth, proclaiming like the divine sages of *Āryavartha*, peace and the kingdom of God as attainment possible to the seeker after it, and in the centuries thereafter Christianity won adherents to it in the land. Tolerant India is also great in having provided a refuge to the small number of immigrants who like the Pilgrim Fathers of later days came and settled down in India. With an ancient pedigree, in some respects not different from certain aspects of the ancient Vedic religion or of the followers of that religion, the Parsees have contributed not a little to the work of political and industrial uplift and the future of India.

Hindu vigour and genius reached its apogee in the time of the

Imperial Guptas. Here *dharmavijaya* was harmonised with *dandanīti*. Life was filled with harmony, sweetness and beauty. Like the far later Elizabethan age of the sixteenth century called the Golden Age of English History the dynamic qualities of man were released for *Sadhana*. This overflow of energy saw the colonisation of Java, Cambodia and Borneo during this period.

With the disintegration amongst the followers of Buddhism and the overgrowth of ritualistic tendencies amongst them there was rapid degeneration and decay and India became again the sea of different creeds and faiths. Agnosticism and tantricism fast spread and all the great tenets propounded by the reformers of the previous times were neglected. Into this world came S'aṅkara, a towering personality of the time, who during a short life of thirty-two years composed the voluminous commentaries on the Upaniṣads, propounded the monistic doctrine throughout the vast length and breadth of the country, established various maths for the propagation of that faith and founded the *śatdarśaṇas* etc. About this time too was born in Arabia a prophet who preached democracy as the word of the people for salvation. Islam was the first religion to recognise the freedom of women, their right to own and enjoy property and to deal with or to succeed to an estate; and in which a person leaves an inheritance to be divided in some reasonable proportion amongst all his relations. Like Jesus and many other reformers before his day, Muhammad suffered at the hands of those amidst whom he expounded his religious tenets. Yet in the course of a century after his death the religion of the prophet had spread over the globe like a mighty flood; the entire North Africa joined the fold of Islam; Arabia, Iraq, parts of Afghanisthan followed the prophet Muhammad; in Europe Spain was overrun; Carles Martel stemmed the tide of Islamic invasion further into Europe in 732 A.D.; Sindh was overrun by Kasim and gave a sufficient foothold to the later conquests that followed.

The age of the Rajaputs (700-1200 A.D.) continued the agressive spirit of the Guptas. If they filled the country with wars, they also filled it with the immortal Kailasa at, Ellora, Kanchī Elephanta and Bādāmi, symbols of the mystic, artistic, aggressive Hinduism. And Kumarila and S'aṅkara were the intellectual counterparts of this creative period.

Commencing from the Sultan Muhammad of Ghazni, repeated attempts were made for the conquest of the north and ultimately the north of India was conquered. People settled down amicably and have gone on since then. The emperors of Delhi were ruling the part of the country which was under their control or sway and it may be admitted that there was little interference with religious practices or political institutions which existed at that time. In the south the campaigns of Allauddin Khilji gave a rude awakening to the internal fratricidal strifes of the several rulers of South India. In the meantime the disputes between the Jains and the S'aivaites and possibly some Buddhists in the country had given rise to unrivalled commotion. S'rī Rāmānuja expounded *sanatana dharma* and brought the dawn of a modern era in India by introducing somewhat of a proselytising spirit into the rigidity of the orthodox canons and by propounding to the ignorant and illiterate masses the glory of the fatherhood of Viṣṇu and the motherhood of Lakṣmi which appealed to the popular mind. It was essential that it should be so, for it was the South more than any other that was rent asunder by petty quarrels and violence and strife; and here Basaveśvara had propogated before him the doctrine of the Lingāyets in which perhaps some see a reincarnation of the Pāśupatha or the Lakulīṣa cult. The importance of the *āgamas* and the *āgamic* faith which in later days had crowded round Vedic tradition and Vedic ritual was thus attacked. But in the presence of the foreigners the followers of Viṣṇu and S'iva and all other sects comprising the Hindu fold combined and joined together to present a united front to the common enemy.

Madhvacārya, himself of S'aiva parentage had dissented from the monistic doctrines propounded by S'aṅkara, and devised the duality of Godhead. For according to him the *jīvātma* and the *paramātma* were two different entities and could never become one. He refuted the theory of *māya* or illusion, which S'ankara provided for probing into our real self,—a doctrine which soon enabled man to realise himself.

Under the lead of Vidyāraṇya the various Hindu forces combined for the foundation of the Empire of Vijayanagara, the glory of which was that it became the entrepot of trade and industry,

of wealth and commerce, a centre of civilisation uurivalled in its day. Vijayanagara, as the name indicates, is an example *par excellence* of the social life being dependent on political *swaraj*. *Rājā Kālasya Kāraṇam* found its best illustration in the growth of literary and artistic life under the patronage of the Hindu rājas The Muhammadan rulers of Delhi were overrun and conquered by Babar the Moghul whose grandson Akbar infused a new spirit into Indian life by his conciliatory attitude and his far-sighted political vision. Chaitanya, Ramananda and Kabir, to name only a few of the prominent reformers of the period, had in the north tried to infuse the new spirit and greater glory for Hinduism by their professed faith in *bhakti* and devotion as leading to *sāmarasya*. The sixteenth century was a period of world upheaval—Protestantism in Europe and the *bhakti* cult in India were evolved to meet the need of the times. While warlike Europe failed to grasp the Lutheran idea of God's mercy and people started burning one another, India gave birth to the culture state which attained world fame for its wealth and magnificence. Akbar was the natural product of the times. He was only one among the several Muslim rulers who laboured to reconcile the jarring elements in their polity. All glory to him, though his work was short-lived. S'ivāji, cradled in the tradition of the Hindu kings fought for political freedom only as a means for cultural growth, realising the interdependence of politics and social life. That was the secret of his hold over the masses, who continued his work even after his death.

The religious leaders were ever far more successful than the emperors. Chaitanya, Kabir and Nanak, spoke to the people in their own language, brought God and godhood into their hearths and home, satisfied their yearnings and self-respect and taught that the meanest hut was an abode of God. The Hindus and Mussalmans were both attracted to a teaching in which the use of animal food, practice of bloody sacrifices and the use of stimulants were condemned. For the old Brahman doctrine of salvation by knowledge was here substituted that *bhakti* or fervent living faith in a personal, loving God could save men and women.

To get a glimpse of the nature of the British dominion in India we have to get back to the splendour of India which attracted

the Westerners. The travels of the Chinese pilgrims had spread the glory of India six or seven centuries before. Spain and Portugal vied with one another in the discovery of roads to the East and if Spain discovered the West Indies or America, Vascode gama came round the Cape of Goodhope and reached the west coast of India leaving today as a hallmark three small bits of territory on the Indian seaboard. While the Portuguese except for some settlements and a little colonisation disappeared from the Indian political firmament, their place was taken by the French and the English. Their rivalry to power through alliance with the Indian potentates marked a long page in Indian history from the times of the Moghul emperor, Jehangir when the first attempt of the East India Company to gain a foothold in India was made. It is said the British gained India from the Hindus and not from the Mussalmans. When the English got the *Diwani* of Bengal after Plassey in 1756 A.D. only the Marāṭhas were left to contest their supremacy. The Marāṭhas and the Sikhs gave the hardest knocks to the English and lost in the attempt. Nana Fadnavis orgainsed a union of Haidar, Sindhia and the ruler of Oudh. His dreams were incapable of realisation owing to the narrow outlook of the different kings of India. Even the Sikh Ranjit Singh felt the might of the British arms and diplomacy and dared not venture to cross arms with the Britishers. He was content to cry *Sab Lāl Hoyega.* (All will become red). English character and diplomacy were bound to acquire them the mastery of India.

With the establishment of the British rule in India various reforms were introduced. While Muhammad Tughlak, Akbar, the Peshwas all had forbade *Sati* and infanticide earlier, the British gave finishing touches to the public feeling. Many imposts of a highly vexatious nature were taken away, peace and security became familiar to the people inhabiting the stricken land, their homes and domestic economy and religious practices could be thought of and lived in a quiet atmosphere and possibly in a calm surrounding. For purposes of administration English was substituted for Persian, Marāṭhi, Sanskrit or any other vernacular language in different parts of the country. Amongst English administrators were to be found ripe and deep scholars in Sanskrit learning and in many cases they

became responsible for the knowledge that we possess of our ancient sacred literature. To the glory of Warren Hastings it should be said that he encouraged Sanskrit learning to the full by practical methods of sympathetic support and words fail to give expression to the description of the glory of the Bhagavad Gīta which he gave in his introduction to its translation to the Board of Directors in England. The liberal tradition of England produced in India Raja Rammohan Roy, Keshub Chunder Sen, Isvara Chandra Vidyasagar and others who introduced reforms into the various aspects of Hindu society by taking what was good in other practices found elsewhere: and thus was evolved the new faith in which the Hindu would continue to be such and practice what was considered fair and reasonable also according to other faiths. Brahmo Samaj was a dissent and a revolting faith from the Hindu śāstras in the beginning and Svami Dayananda Saravsati represented the going back to the purely typical of the Āryan religion and a revolt aginst the anglisising spirit of Rammohan Roy. Ramakrishna, after experimenting with different faiths, found Budha, Christ and Krishna were all forms of the Supreme. While the Theosophical movement, the Brahmo Samaj and the Ārya Samaj were thrown out of arthodox Hindu society, Ramakrishna presented a synthetic vision of Hinduism, by precaring realisation and his disciple Vivekananda broadcast his message through the ideology and the language of the modern world.

Yearning for liberty is imbedded in the human breast and the failure of the Moghul and the Marāṭhas gave rise in the Punjab to a new religion, and the Sikhs, whose ruler was Ranjit Singh, who fought a lion's battle with the British, however, was unsuccessful in turn. The conservative India also saw with dismay loss of political power and greatness, uprooting of social landmarks, and the denationalisation of Indians by the combination of the government, the missionary and the Hindu religious rebel. The result was the explosion of 1857 generally known as the Indian Muntiny but sometimes described as the Indian War of Independence. It was truly a combined effort of Hindus and Mussalmans to recover their heritage. Their ignorance of the Western sciences, their lack of organisation and vastness of the area of Hindustan foredoomed their

attempts at mediævalism in politics. The triumph of the British emphasised the superiority of the invading world spirit,—not merely England's greatness. The administration of India was transferred from the East India Company to the British Crown and Queen Victoria the Good became the first Queen-Empress. Popular elements were introduced into the Indian administration and the of Local Self Government schemes of Rippon. The Freedom Movement had its small beginnings in the establishment of the Indian National Congress. Dadabhai Navoroji and Bal Gangadhar Tilak were two great stalwarts representing two different types of views of freedom. Curzon one of the most able advocates of British Imperialism and a man of trained discipline, high character and remarkable intelligence was responsible as Viceroy for the Partition of Bengal, the Education Commission, the Universities Act and the Ancient Monuments Preservation Act. The first three were of a political character and convulsed the Indian world. Even Gokhale breathed a sigh of relief on Curzon's resignation but the efficient system of work which he had organised in the Secretariat and his Ancient Monuments Preservation Act in India are a well-deserved compliment to the value of his Indian governance and his culture. His political activities gave a fillip to the growth of the national movement. The Great War of 1914-18 hastened it. It was during that war that Mahatma Gandhi, the apostle of *ahimsa* in modern times, spiritualised politics and brought his experience from South Africa to bear on Indian political life. Annie Besant, of the Theosophical movement which aimed at a sublimation of all religions and religious beliefs, joined the Congress and with the Muslim League founded by Sir Ali Imam strived for a settlement of Indian Self-Government. Rowlatt Acts and the tragedy of Amritsar, among others left a sore too deep to heal. Lajapat Rai and Gokhale two powerful leaders died before they saw the flower of Indian manhood holding their heads high like their brothers elsewhere in the world. We have walked a long path from those days and Jinnah, a President of the Congress is now the founder of the Pakisthan movement. Separate electorates introduced into the Indian constitution are sometimes condemned as responsible for the present discontents. In the meanwhile, the old fourteen points of Jinnah from the

Congress platform for the Indian freedom movement are being substituted by his present demands of Indian vivisection. Socialism of the earlier days and liberal movements of modern times have left a deep impression on the Indian mind. To the Hindu, life is one of abandonment. And sacrifice of self in a great cause is common to both the Hindu and the Muslim. The ordinary Hindu and the ordinary Muhammadan are ever in want, whether agriculturist or workman. The Indian problem is then an economic problem, cheap food, cheap clothing and to live in freedom from want.

Scientific discoveries like everything else are a double edged sword. Used for right ends they save mankind but used otherwise they destroy mankind, more mercilessly and even more quickly than the gods with their thunderbolts, wars, famines and pestilence. The volcanic erruption could not, perhaps, bring about a less wholesale slaughter than an atomic bomb and it is a traged if not an irony that in the Pacific Ocean where almost every second of time will be a great natural upheaval should be the place where the first atom bomb should be launched on its maddening career. The struggle for freedom in India has since gathered round the activities of a movement led under the disciplinary guidance of Mahatma Gandhi and of his followers out of whom the most important is Nehru. Subhas Chandra Bose a versatile and dynamic personality in Indian political life disappeared to enter an unknown grave.

These political upheavals are only one aspect of the multi-faced Indian renaissance. Vernacular journalism competes with English for equality. Their literature has been enriched by the accession into it of the foremost poets, essayists and novelists. In the field of science, the Indian scientists have blazened their name in golden letters, and put India truly on a world map. Bose and Ray, Raman and Krishnan, Bhatnagar and Bhabha may be mentioned. Aravindo and Ramaṇa Maharṣi amongst others of their kind are endeavouring to bring peace to a stricken land by their message of love and *śānti*.

In the vast field of Far Eastern Asia and Indonesia to which in olden days were taken ships of merchandise from India in exchange for the goods of those parts which were colonised by the Hindus, their art, architecture and sculpture all point to a considerable unity because Islam has conveyed there its remarkable message and the Hindu and the Muslim live together like brothers. It is on these lines and on the lines of *śānti* and *ahimsa* the fundamental unity of India is to be preserved by liberalising and by forging a constitution in which all classes of people, the Hindu, the Muslim, the Christian, the Parsee, the Aborginal and every other person under adult franchise and comfortable living may march together hand in hand.

MYSORE'S NAVY IN THE EIGHTEENTH CENTURY

By D. S. Achuta Rao, M.A.

Some historians are of opinion that if Mysore had possessed anything like a navy and if there was any attempt to establish one it originated with Tippu Sultan and that his father Haidar Ali had bestowed little attention on it, much less realised its needs or importance[1]. The navy, observes Wilks, was not organised on paper till 1796 and can scarcely be deemed to have had a practical existence[2]. Dr. S. N. Sen has shown with the help of unpublished Portuguese records that these conculsions based on negative evidence can no longer be upheld[3]. Apart from the Portuguese letters, a study of the contemporary writings helps us to trace the beginnings of Mysore navy to 1763 and to regard Haidar Ali as its originator. Gleanings from contemporary and other historical sources not only enable us to know—however scrappy the information may be—when Haidar actully undertook the organisation of the navy but also the agencies he employed for the purpose and its activities during the years 1763-82.

Haidar Ali very early in his career realised the advantages of raising a powerful navy. His formidable adversaries the English, were strong on sea, his Portuguese, Dutch and French neighbours relied on their naval weapon in their struggle for supremacy in India. Even the Marāṭhas possessed a fleet off the Konkan coast. It is not surprising, therfore, that when the conquest of the Malabar Coast from Karwar to Travancore (1763-6) put in Haidar Ali's possession Mangalore, Ḥonavar and Bhatkal, the need for building a navy for the defence of the coastal territories came to be felt and shortly after, the task of raising a small fleet was undertaken. The above natural outlets to the sea were fortified and at Mangalore and Honavar a naval arsenal and a dockyard were set up in 1763 for the construction of men-of-war[4]. Adriaan Moens,

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1. Col. W. Kirkpatrick. *Select Letters of Tippu Sultan*. P. 415.
2. Col. Mark Wilks. *Historical Sketches of the South*. New Edition Vol. II. p. 267.
3. S. N. Sen. *Studies in Indian History*. P. 146-154.
4. Punganuri. P. 11. Tellicherry Factory Records. Vol. XVIII. P. 113-4.

a Dutch biographer of Haidar Ali, observes that "after the conquest of the kingdom of Bednur his first care was to secure and fortify the capital of Bednur and the four ports of Canara. He also made himself strong at sea by building some ships"[5]. According to Maitre Da La Tour, Haidar Ali resolved to have a fleet in order to defend the coastline from the incursions of the Marāṭhas and other pirates[6]. Mir Ali Reza, son of Chanda Saheb, who escaped and landed at Canara after the fall of Pondicherry in 1761, sought the protection of Haidar Ali and later distinguished himself in his service as a military organiser, was appointed as the military governor of Mangalore and high admiral of the navy[7]. His brother Lutff Ali Beg whom Wilks calls an excellent cavalry officer but ignorant of his duties as naval engineer was chosen as the "Intendant of the marine of the ports and of maritime commerce of his dominions" and was entrusted with considerable sums for purchasing and building vessels[8].

Haidar Ali brought together all available talents and resources in building a fleet. Innes Munro observes, "What at once show the extended ideas and ambitions of this prince are his surprising endeavours to become formidable at sea. No art has been left untried to entice into his pay our ship carpenters and dockyardmen from Bombay and other places and in this attempt the French and other European powers have been induced to assist him so that the progress which he has already made in constructing dock and equipping a naval force is almost incredible"[9]. A part of Haidar Ali's fleet was built in English East India Company's dockyards at Bombay. At the outset the English considered his attempts to build a fleet as helpful to check piracy and the dangerous activities of the Marāṭha fleet near the Konkan coast and accordingly rendered help[10]. To one of Haidar Ali's requests to build some fighting vessels in the company's marine yards at Bombay, the

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5. Adriaan Moen's Memoir. Dutch Records No. 13.
6. M. M. D. L. T. Vol. I. P. 96.
7. & 8. *Ibid*. P. 96-7.
9. Innes Munro. P. 121-2. Peixoto MSS. folio 62. M.M.D.L.T. *op: cit.*
10. Forrest. *Selections from Bombay Dairies.* Vol. II. P. 126. 2nd April 1763.

President of the Council of Bombay wrote as follows, "If he chooses to send his own people with proper directions they will have suitable assistance in building what vessels he may want."[11]

By about the year 1763 Mysore had built a small fighting navy commanded by Mir Ali Reza. The new weapon was used both for defencive and offensive purposes. A naval engagement in 1764 led to the conquest of the Maldive Islands near the Arabian Coast. "This conquest was made" says M. M. D. L. T. "in the name and on the account of Haidar Ali whose colours were borne by the fleet."[12] In the conquest of the principalities on the Malabar coast including the Portuguese possession of Soonda the army was assisted by the fleet which according to Peixoto consisted of "upward eighty vessels, thirteen topsail vessels and other men-of-war."[13] But the infant navy of Mysore suffered a reverse in 1765 during the hostilities with the Marāṭhas. After Haidar Ali's defeat at Anavatti in November 1764 the Peshwa commanded Januji Dhulup to attack the Mysore territory by sea in alliance with the Portuguese and to recover Soonda and Bednur[14]. The naval engagement that followed resulted in a dubious victory to the Marāṭhas without any loss of territory to Mysore or serious dimunition of the strength of the navy.

It was probably about this period that Mir Ali Reza was deprived of his command of the fleet and Lutff Ali Beg was made the admiral while an Englishman named Stennet held a minor command[15].

That Haidar Ali had risen to sufficient eminence and the power of his navy had made itself felt is evident from a short biography of his that his Portuguese neighbours forwarded to Lisbon in 1764, at the same time expressing that his fleet had already begun to cause them some anxiety[16]. In a subsequent letter dated 12th December of the same year we hear of Haidar

11. *Ibid.*
12. M.M.D.L.T. Vol. I.P. 98.
13. Peixoto Mss. Folio 62.
14. *Selections from Peshwa Daftar.* Vol. 37. Letter No. 42. From the Peshwa to Januji.
15. M.M.D.L.T. Vol. I.P. 98. Peixoto Mss. folio 62.
16. *Archivo Ultramarino. Officos Dos. Governaderos* Maco 3 No. 44. Letter dated 23rd September 1765. S. N. Sen. *op. cit.* P. 145-9.

Ali's increasing maritime power[17]. Though the navy was of great strength it could not face the might of the English vessels and their superior seamanship. When hostilities began with the English in 1767 the Bombay Government led an expedition against the sea ports of Mysore and destroyed part of her fleet, captured Honavar and attacked Mangalore[18]. This defeat was the result of the betaryal of his trust by the English admiral Stennet "who went over to the English with the remnants of the fleet consisting of two ships, two grabs and ten gallivats"[19]. The particular cause of this defection by Stennet, observes Low, was that "Haidar Ali had alienated from his interests the captains of his ships by appointing as his admiral Ali Beg".

This disaster was soon followed by a fresh attempt on the part of Haidar Ali to restore the broken prestige of his navy. A new fleet was built and Raghoji Angria, son of Tulaji Angria, admiral of the Marāṭḥa fleet was chosen to its command. A contemporary Portuguese letter[20] dated 28th December 1778 written by Jose Pedo da Camera to Martino de Melo Castro at Lisbon throws considerable light on the increasing naval building activities of Haidar Ali. It informs us that he was engaged in the construction of a number of men-of-war and a Dutchman was appointed to convert the harbour of Bhatkal into a great naval arsenal and dockyard. The letter runs as follows: "I should particularly inform you that the Nawab Haidar Ali to make himself as respectable on sea as he is formidable on land has ordered the construction of many sailing ships in all the places of the south coast (which are) big enough for this great work. He has hitherto in the sea or in stocks three masted ships which carry 28 to 40 pieces of artillery and a similar number of 'palas' also in the sea or in stocks of lesser tonnage. For making greater progress in the work and to provide with necessary accommodation for building and preserving the most powerful fleet in Asia, he began this month to build a stockade above the waterline of the gulf of

17. *Ibid. Maco* 3. No. 25 P. 149.
18. Low. *History of the Indian Navy.* Vol. I. P. 153.
19. *Ibid.*
20. *Archivo Ultramarino Officos Dos Governerdoes Meco* 5. No. 70. S. N. Sen. *op. cit.* P. 150.

Batcal[21] which is situated near Onare[22] on the firmland to the south and is very near the island of Angediva with the intention of constructing a huge mole which will enclose a port where at the full tide it is said a large fleet can anchor. The projected work also includes fortification for the defence of the ports. It is being at present outlined according to its circuit island. It will have an enclosure big enough for a large borough for the residence of numerous merchants of all nationalities who are expected to be attached by the gift of convenient plots of neighbouring lands and loan of capital which will ensure their establishment in that place where large warehouses for storing goods, articles and ammunition for an arsenal have been so well planned." This great work was placed under the direction of a Dutchman named Joze Azelars originally a shipwright in the service of the Dutch East India Company and he undertook to complete the work in three years at a cost of seventeen lakhs of pagodas[23]. It is doubtful whether this plan of Haidar Ali was ever completed for we read in a Portuguese letter dated 11th May 1779 that the work was not progressing satisfactorily as "the Dutch director of the work encounters difficulties enough in the inlets of the bay and experiences greater opposition from the Brahmins who assist him as inspectors or overseers of that work". The writer in conclusion states that "this is all that I can inform your Excellency about the progress made by this terrible prince".[24]

The Mysore fleet played no mean part in the campaigns against the English during 1780-2 though it suffered defeat by the English fleet under Sir Edward Hughes. In December 1780 the English fleet appeared at Mangalore and "found two ships, a large grab, three ketches and many small vessels at anchor with the Nawabs' flags flying on board" and won a decisive victory by destroying "two ships one of twenty-eight and the other of twenty-six guns, one ketch of twelve guns was blown up by the enemy" while a few

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21. Bhatkal.
22. Honavar.
23. *Ibid*. P. 151
24. *Archivo Ultramarino. Lisbon Officos Dos Governadores Meco.* 5. No. 28. S. N. Sen. *op. cit.* P. 152.

were captured and other ran ashore [25]. The remnants of the fleet avenged their defeat by capturing some of the Company's small vessels anchored at Tellicherry and the other men-of-war, "Duke of Portland" and "The Eagle" fled to Bombay being pursued by Haidar Ali's gallivats [26]. Though a great part of his fleet had been destroyed by the English, Tellicherry was effectively besieged both by land and sea. Adriaan Moens observes that "Tellicherry was besieged and beset with such obstinacy that if the fort had not received strong reinforcements from Bombay it would have already fallen into hands of the Nawab, for they were already beginning to suffer from want of everything and the supply of provisions by sea had been cut off by the vessels of the Nawab"[27].

In 1781 the English vessels came to the relief of Tellicherry and the Mysoreans were defeated [28]. The naval reverses of 1780-1 seriously impaired the strength of the raising maritime power of Haidar Alī from which it hardly recovered.

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25. Low. *op. cit.* Vol. I. P. 178. Tellicherry Factory Records. Inward Letter Book. 1780-88 Vol. CX. P. 27,
26. Tellicherry Factory Records. Vol. XXXIII P. 44, 8 April 1781. Letter from factors to the select committee of Bombay.
27. Adriaan Moens Memoir. P. 163.
28. Haidar Nāma. Mss. Folio. 133-4.

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STUDIES IN PLANT-MYTHS. NEW SERIES NO. XI

On The Khāriā Ætiological Myth about the Evolution of Agriculture and of Three Different kinds of Cereals

BY THE LATE PROF. SARAT CHANDRA MITRA M.A., B.L.

THE Khāriās are an aboriginal people and have some ethnic affinity with the Mundā-speaking race. They have their habitat in the central hill-ranges of the Māyurbhanja State and in fourteen out of the twenty-four Feudatory States of Orissa. They also live in hills and plateau of the three districts of Chotanagpur. Their habitat also extends to certain states and districts of the adjoining Central Provinces.

The Khāriās speak Kherwāri or the Khāriā language which is the principal member of the Mundā group of languages which, again, belongs to the "Austro-Asiatic sub-family" of languages.

The Khāriās narrate the following interesting myth which accounts for the origin of the art of agriculture and of three kinds of cereals, namely, the millet, the upland and lowland paddy, among them. It is as follows :—

ORIGIN OF AGRICULTURE

Ponomosor (or the Creator) taught many useful things to the man and the woman who had been saved by Ḍakāi Raṇī from being burnt to death in the universal conflagration. In compliance with his instructions, the human couple cut down trees and burnt them down. On the plot of land which had been thus cleared, they sowed the seed of a pumpkin which had been given to them by Ponomosor. It germinated and grew up into a strong and vigorous creeper. In a short time, it bore three fruits. Of these, the first fruit was found to come to maturity very slowly. But the second one came to maturity very rapidly and ripened first of all. So, in compliance with the instructions of Ponomosor, they plucked it and offered it as the first-fruit offering to His deityship, saying : "Here, O Lord, we give thee this fruit." On cutting it open, they found that it was full of *gondli* on *gūḍlū* or millet (*Panicum miliare*). Being ignorant of the art of cooking, they pounded tne *gondli* (or millet) and partook of the powder.

It is for this reason that, even at the present day, the Khāriās eat powdered *gondli* before taking boiled *gondli.* At ceremonia feasts, they, first of all, put down some powdered *gondli* as offering to Ponomosor and then drink rice-beer.

ORIGIN OF UPLAND RICE

The *gondli* (or millet) in the second *tumba* (gourd) lasted till the third pumpkin ripened. On this occasion also, under the instructions of Ponomosor, they acted precisely in the same way as they had done before. This time, the third gourd was found to be full of *godā* or *gorā* rice. Even at the present day the Khāriās at their Nyodem festival, offer some sacrifice to Ponomosor before they partake of the newly harvested *gōḍā* or *goṛā* (or upland) rice.

ORIGIN OF LOWLAND RICE

The first and the largest pumpkin ripened last of all. Again, acting under Ponomosor's advice, they offered a special sacrifice to to His deityship before plucking and cutting it open. When opened, it was found to be full of *goelaba* or lowland rice. It is otherwise known as *Dōn* rice. Even at the present day, the Khāriās sacrifice a cock to Ponomosor in the rice-field before reaping this lowland (or *Dōn*) paddy. They call this rite the *Dōhor Pūjā.* The Khāriās say that it is Ponomosor who first tought them how and when to sow rice.[1]

From a study of the aforementioned myth, we have arrived at the following conclusions :—

(1) The Khāriās believe in the existence of an All-powerful deity whom they call Ponomosor and who is believed by them to have created the earth, the trees, the shrubs and creepers, the whole race of mankind and the birds.

(2) They also believe that it is He who taught them many useful arts and crafts among which is the art of agriculture or the knowledge of tilling the ground and growing corn thereupon.

(3) The pumpkin-seed which Ponomosor had given them with instruction to sow the same on the cleared plot of land, appears to

1. *The Kharias* By S. C. Roy & R. C. Roy. in Two Volumes. Ranchi ; 1937. Vol. II. Pp. 424—425

have been endowed by Him with the miraculous power of producing gourds of three different kinds of cereals, namely, millet, upland and lowland rice.

(4) The Khāriās appear to be a grateful people and are sensible of the benefits conferred on them by Ponomosor in the shape of having taught them the art of agriculture. This gratitude they express by offering sacrifices to His deityship.

(5) This expression of gratitude to Ponomosor and the offering of sacrifices to Him appear to be the beginning of Khāriā religion.

(6) We further learn from this myth that the Khāriās, being an agricultural people, depend mainly on millet, upland and lowland rice for their food.

(7) The custom of clearing forest-lands by cutting down trees and burning them to cinders for purposes of agriculture, appears to have originated among the Khāriās in very ancient time.

(8) The Khāriās knew, from very ancient times, the value of wood-ashes as manure for purposes of cultivation.

(9) The gourd or pumpkin appears to have been cultivated by the Khāriās from a very remote antiquity.

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REVIEWS

Supplementary Inscriptions in the Mysore and Mandya Districts—Mysore Archæological Survey Epigraphia Carnatica. Vol. XIV. Price Rs. 20-0-0;

Supplementary Inscriptions in the Hassan District—Mysore Archæological Survey—Epigraphia Carnatica. Vol. XV. Price. Rs. 12-0-0. Both published by Dr. M. H. Krishna, M.A., D. Lit. (London), Director Archæological Researches in Mysore, Mysore.

DR. KRISHNA deserves our heartiest congratulations even more than for his interesting archæological reports for the publication of the supplementary inscriptions in the Mysore, Mandya and Hassan Districts forming volumes XIV and XV of the Epigraphia Carnatica of the Mysore Archæological Survey. Mysore, is notoriously rich in epigraphical material and needs a bumper harvest. A careful introduction has given the deserved need of praise to the late Mr. B. L. Rice who first published a small volume of Mysore Inscriptions in 1879 and later after a systematic survey published in several volumes the text of the inscriptions and records with transliterations and translations numbering close upon 9,000 records securing for Mysore a leading place in India for the progress of epigraphical survey. Rao Bahadur R. Narasimhachar during sixteen years (1906-1922) of ardous labour deciphered 5,000 new epigraphs, the most important of which are noticed in the Annual Reports of that period. The Sravaṇabeḷagoḷa inscriptions were reprinted by him with additions. Subsequent to 1922 the inscriptions collected have appeared in the Annual Reports themselves. The present volumes and those that follow are intended to bring up-to-date the unpublished records from 1906 to 1922. The present volumes Nos. XIV and XV of the Epigraphia Carnaṭica comprise the inscriptions of the Mysore and Mandya Districts and the Hassan District respectively. The other Volumes XVI to XIX will contain the epigraphs relating to Tumkur, Bangalore, Shimoga and Kolar Districts. The translations and the introduction are omitted but in the wake of the

method adopted in Madras a dynastic table with a brief statement of contents is given.

A twlefth century Yedatore record suggests the visit of S'ri Rāmānuja to Sāligrama, Embar and Andan being his close relatives and immediate disciples. Of the new inscriptions of the Krishnarajapete Taluk, Chittanahalli hobli, a viragal (Kr. 84) of about 1303, *Śobhakṛtu*, *Vais'āka Śu*, 1, *Sōmavāra*, says that Hadapada Sayaṇṇa who fought with Kampila of Holalkere on behalf of his master Sōmayya Daṇṇāyaka fell at Bematūra-Kallu, *i.e.* Chitaldrug, is intriguing and one would wish some more light be thrown on it. (*Cf.* M. A. R. 1912. P. 45). The illustrations are an improvement on the earlier volumes.

Hassan 128 and 129 are a curious specimen containing two inscriptions with two sets of sculptures on one and the same viragal. One of them says that Kencha, younger brother of Echagavunda of Bidirpaka, fell in a cattle raid at Niduvani while the other one says that Echagavunda of Bidirpaka killed a boar and died. Hassan 100 dated 1115 A.D. gives the boundaries of Viṣṇuvardhana's kingdom and also the genealogy of the Hoysaḷas upto that time. Several inscriptions give the names of the workmen of several *Madanakai Vigrahas*. Belur 341 referring to a channel drawn up from the Yagachi river is of the thirteenth century bearing the signature of the rājaguru Viṣṇu Upādhyāya while Hassan 83 dated 1303 (M. A. R. 1913 P. 40) gives the exploits of Sōmeya Daṇṇāyaka, the King's sister's husband, governor of Bematūrdurga who fought against Kampila at Holalkere. (*Cf.* Kr. 84 and M.A.R. 1912. P. 45). Hassan 82 dated 1322 A.D. records the death of Singeya Daṇṇāyaka son of Viraballala's sister's husband Sōmeya Daṇṇāyaka, in a battle between the Pandya King Vīra Pāndya on the one side and his son Sundara Pāndya and Paraka Pāndya on the other. Singeya was in the services of Vīra Pāndya of Kāṇṇanūr. He was the nephew or son-in-law of Ankeya Daṇṇāyaka. Most of the other important inscriptions have been referred to while noticing the Archæological Reports from time to time. S. S.

Silver Jubilee of Mr. S. Srikantaya's Association with The Mythic Society

(An Appeal)

The services rendered by the Mythic Society since its foundation in 1909 in various branches of knowledge are well-known and its record of achievements has brought together distinguished scholars from all parts of India into close association with its activities. The Mythic Society ranks high amongst associations engaged in Indology and has achieved today an international reputation. For more than twenty-five years Mr. S. Srikantaya has attended to the varied duties of the Secretary and Editor of the Quarterly Journal of the Mythic Society, justly regarded as a leading Oriental Journal. You are familiar with the services rendered by Mr. S. Srikantaya to the Society. His enthusiasm and devoted labours, his versatile scholarship, administrative and organising ability and high integrity have yielded a rich harvest, and it is but appropriate to recognise his services by the celebration of the Silver Jubilee of his association with the Society in a manner worthy of his services to it and to Indic Studies.

It is proposed to give him an **AT HOME** on the occasion and present him with an address enclosed in a casket.

Mr. H. Srikantia, the talented editor of Federal India and Indian States, has already presented to the Society a fine portrait enlargement of Mr. S. Srikantaya to be unveiled at the Mythic Society.

It has not been possible owing to difficuties of securing paper and the prohibitive cost of printing to get up a Commemoration Volume of his writings and reviews at present. There is, however, a desire to perpetuate the memory of Mr. Srikantaya, and so it is intended to have an endowment in his name in whatever way Mr. Srikantaya would like to suggest.

The amount required will be large and an appeal is therefore made to the public in general and to the members and sympathisers of the Mythic Society and the friends and admirers of Mr. S. Srikantaya in particular for donations and contributions in this behalf.

All communications and remittances may be kindly addressed to the Secretary and Treasurer of Mr. S. Srikantaya Silver Jubilee Committee, Daly Memorial Hall, Cenotaph Road, Bangalore City, which will be duly acknowledged and deposited in the Bank of Mysore, Ltd.

The date of the function will be notified in advance as soon as enough funds have been collected and other information about the progress will be intimated to the public through the press from time to time.

RAJASEVASAKTA PROF. A. R. WADIA *(Chairman)*
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The amount required will be considerably above Rs. 6,000. The signatories to the appeal request the friends and admirers of Mr. S. Srikantaya, the members and sympathisers of the Mythic Society, the philanthropic public and all those interested in oriental learning and culture kindly to send their donations and contributions early and thus make the function a grand success. The function is expected to take place in February 1946.

The following gentlemen have already sent their donations.

Messrs. Rajadharmaprasakta A. R. Nagesvara Iyer; Hiralal Amritlal Shah, M. P. Wali; and Rev. S. Gnanaprakasar.

SYED GHOUSE MOHIYUDDIN,
Secretary & Treasurer.

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